Christian Faith and Life

Combining The Bible Champion and The Essentialist

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EDITORIAL

The Soul and Its Christ

THE fundamental need of life is truth. Even economic necessities, while they seem more important than truth, are in fact less so. Without houses, clothes and food we would but die; but without truth we cannot, safely, even die. Truth is the prime necessity of life. It is necessary for effective living in this world, and necessary, also, for a courageous facing of the mystery of death.

Truth, then, is supreme; but what is truth? primarily, truth is reality; but it is more than reality. Truth is reality so understood as to find in it the answer and fulfilment of man's soul.

It would hardly seem that the first of these two ideas should require any further emphasis; but, as an actual fact, there is a tendency today to deal so loosely with truth as to vacate it of all reality. We are told often that all opinions are equally true; and we seem to be quite unconscious of the fact that, if they are they are also equally false. Where opinions are contradictory or divergent, only one can be true; for truth is not subjectivity: truth is reality. It is that which, being without us acts upon us according to its own laws.

The scientific world would never have made the progress it has unless its leaders had been absolutely devoted to reality, and uncompromisingly opposed to everything that is erroneous and unreal. When tolerance of opinions becomes a compromise of truth, it ceases to be virtuous. The Son of God loved man supremely, but there is no indication that He ever was tolerant of untruth or misconception. Openmindedness is virtuous; but careless indifferentism is a manifestation of intellectual laziness, rather than catholicity of spirit.

The Christian man, then, will love all men regardless of their opinions; will pursue reality with an unflagging devotion; but will defend the truth against every misconception and false views which may be proposed; and he will do these things because he recognizes that reality itself is essential to all that is best in life.

But truth is more than reality. It is reality so understood as to find in it the answer and fulfilment of man's soul. Man's soul itself, his personality, his burning conscious-

Our October Issue

THE OCTOBER ISSUE will be of notable significance. From cover to cover it will stress evangelism. The conquering power of the truth of Christ when passionately preached. It will contain a number of interesting articles including a feature poem by Professor William Stidger of Boston University entitled, *The Man who Found his Soul.* In this poem Dr. Stidger expresses with passion and power the burning truth of conscious salvation. Another tremendous article which will appear in the same issue will be Professor Arthur Holmes' account of the recovery of his faith by Professor Newbold, until recently head of the department of philosophy at the University of Pennsylvania. No one can afford to miss the October issue of CHRISTIAN FAITH AND LIFE!

ness of self with its sense of duty, and eternity, and its dim perceptions of God and destiny—this is the foremost experience. This is the first fact in the universe. These inner certainties of man's soul are better known and are a surer guide to reality than any facts of sense observation, even though these may be assisted by the microscope, the telescope and the test tube. It must ever be remembered that the certainties of the soul are immediate, while the experiences of the senses are mediate. No theory that does not make room for man's soul and its sublime inner certainties can possibly be true. When the conclusion of the intellect, based upon the observation of sight and hearing, do violence to the deepest certainties of consciousness, there must be some mistake.

The scientific world itself is beginning to recognize this principle, and we find among the expressions of modern scientists the frank statement that any theory of science which does violence to the soul of humanity and works against life cannot be true. Truth, then, is reality, and reality so understood as to reveal the universe as the answer to and fulfillment of the soul of man. If the universe were to be seen as less than this, such a view could not be truth: for every theory that belittles the soul must be held as false by all those whose intellects burn with a passion for high things.

The soul, then, is the first fact in the universe, and the supreme certainty in existence; and Jesus Christ, the foremost Soul of all the ages, the eternal Soul become incarnate, inevitably becomes just what He said He was: The Truth. He is the goal of all our science; He is the norm of all our philosophy. A science which does not find room for the total fact of Christ is too small for reality. A philosophy that runs counter to His majesties is as hopelessly inadequate as Mills' suggestion that two times two might conceivably be five.

Jesus Christ is the Truth. We do not explain Him in terms of worlds and stars; but worlds and stars in terms of Him. The mediate must ever be explained in terms of the immediate—body in terms of soul. One of the most idle and foolish speculations which ever has disfigured the pages of human thought is that which seeks to explain away man's soul and to reduce its sublimities to a mere chance collocation of physical forces. The soul and its Christ stand supreme, foremost, the first fact of experience, the noblest reality in the universe. These are not explained by things; rather they explain them.

I do not know how wide the spaces are;
I do not know how far the utmost star;
I do not know what worlds or light may be,
Or life, or how this ordered frame began.
This only do I know: that Christ, my soul
Fulfills. My aspirations stand complete
In Him. He is my destiny, my flower.
More easy could I all the worlds deny,
And turn the planets into spirit's dream
That doubt my soul and Him, and sink ourselves,
Both Christ and me, in some wild swirl of things:
Atoms, electrons,—a kaleidoscope of worlds.

—*H. P. S.*

The Religion the World Needs

In Review

OUR earlier proposition was that the world needs religion. We discovered its need of religion first, because the most fundamental values of life such as beauty, duty, truth, and love only come to their full meaning when stood in a religious setting; that is, against a background of faith in God.

We saw the world's need of religion again from the fact that the complexity of social relations in modern life put such a strain upon man's moral nature that it makes it necessary that his experience of duty must be the richest possible if he is to fulfil his social obligations.

The third reason why we affirmed the world needs religion is because death is a universal fact and religion is the one solution of death. Professor Leuba pointed out some years ago that a considerable percentage of the world's men of science denied both God and the future life, but his investigations showed also that even those who denied these truths longed for spiritual immortality.

To complete then the fundamental spiritual values out of which life is made up, to empower its individuals for their social responsibilities in this increasingly complex world and to enable men to meet effectively the mystery and sorrow of death, the world needs religion.

Centuries ago Moses the lawgiver of Israel affirmed to her assembled tribes that man does not live by bread alone. Fifteen hundred years later Jesus reaffirmed this

truth; and the progress of the years since His day has not changed His truth. Today as in every other day of human history, it is true man does not live by bread alone. The joy and hope of the human race is forever the word of God.

Benjamin Kidd said more than two decades ago that human progress has not been biological but rather religious. We advance according as our faith in God advances both in quality and distribution. It is primitive religion that keeps men primitive. The pagan religion lay behind those empires of blood and power. The Christian religion has made our modern civilization of science, invention, culture, and the Christian religion alone can lead humanity on to its social and individual fulfillment. We need religion and the religion we need is the religion of Jesus. God became man, the Fulfiller of our life, the Revealer of our destiny.

Professor Newbold's Experience

AT the turn of the century now more than three decades ago cultural circles in America were first beginning to feel powerfully the influence of European naturalistic criticism. The Graff-Welhausen School was slowly destroying the faith of the educated classes in the supernatural character of the Scriptures. Among those who felt the influence of this intellectual current was a distinguished professor of philosophy at the University of Pennsylvania, by name William R. Newbold. Professor Newbold had grown up in the Episcopal Church but the influence of naturalistic criticism had compelled him to surrender his faith in the Scriptures and the Christian religion, and with the loss of these went also his belief in God and the future life.

Some years later he became identified with the society for psychic research and as a result of his contacts with that group he came to believe again in the reality of life beyond the grave. Having become convinced the soul survives the experience of death, he saw at once that his rejection of religion had been hasty. He was familiar with the religions of the world. He compared them and recognized immediately that if any religion were true it would be Christianity. He was already familiar with the Greek language but he applied himself to the acquisition of Hebrew and of Syriac and thus equipped he made a personal and original investigation of the Christian Scriptures, both of the Old and New Testaments.

The result was that he completely recovered his faith and became an aggressive exponent of the Christian religion, laboring steadily to ground his students in the great fundamental truths of God, Christ and the future life which had come to mean so much to himself. He conducted a course in his own department upon the subject *The Origin of Christianity* and up to the time of his death about two years ago, was actively identified with Christian work and teaching in his own Church, the Protestant Episcopal in St. Mary's Parish, Philadelphia.

Christianity the Foremost Religion

PROFESSOR NEWBOLD'S position, that if any religion is true, it must be Christianity, is a valid conclusion; for among the world's several religious faiths there is none comparable to the religion of Jesus Christ. Confucianism is not a religion; it is an ethical philosophy of life. The same is true of Buddhism: the background of Buddhism is Pantheism. Buddha recognized no personal deity and worshipped none. He definitely avoided the question of the future life, teaching instead the doctrine of Nirvana, which is consciously an avoidance of the subject of life beyond the grave.

The religion of Israel could not possibly be classified as the world's greatest religion, because it was a religion of promise, a religion of prophetic hope. It promised men a Messiah who should bring to them supreme truth and supernatural deliverance from sin and failure. It promised a new covenant in which the law of God should come to men no longer outwardly in legal statutes but inwardly as a spiritual urge, their own very point of view. The religion of Israel thus by pointing beyond itself excludes itself from finality. When the nation was overwhelmed in the year seventy by the Roman power, no other fulfillment of Israel's Messianic hope save the religion of Jesus had been offered to men. It is now 1,861 years since the Jewish nation perished and during all those years there has been no answer to the prophetic hope which is the very soul of Israel's religion. Evidently, then, the religion of Israel can not be the religion the world needs.

It is the same with Mohammedanism. The religion of Islam is only an inferior form of the religion of Israel. As compared with the earlier faith it has a lower ethical emphasis. It degrades womanhood, exclud-

ing her from the blessedness of the future as well as robbing her of all blessedness and dignity in the present. Mohammedanism reacts toward Paganism in replacing the spirit with physical power. The fact is the heaven of Mohammedanism is almost as physical as its program of conquest for earth. Mohammedanism clearly cannot be the final religion.

Christianity the Religion of Fulfilment

CHRISTIANITY alone remains. As Professor Newbold says, if religion is true, only one religion can be true, the religion of Jesus Christ. Christianity comes to us not as a new faith, but as a fulfillment of the religion of Israel. It had its rise at the center of Israel's life, in Jerusalem. Its first witnesses were devout Israelites. Its foremost school of religious thought at Jerusalem during the first half of the first century was the school of Gamaliel and the graduate of the school of Gamaliel, Saul of Tarsus, later Paul, was the foremost witness of the truth of Israel's fulfilled Messianic hope in Jesus.

Our Lord Himself said that He came to fulfil the law and the prophets; that is, the religion of Israel; and He did fulfil it. He lifted its moral ideals to finality. He made its truths inward spiritual life instead of outward commandment. He manifested the truth of life in His own person so that He could say, and say with illuminating power, "I am the light." Whether or no men believe the Jesus of the Gospels actually lived, no man can possibly deny that the figure outlined in the Gospels is the perfect answer and fulfillment of human search and aspiration across the generations. Everywhere except in Jesus Christ human life has been aspiring, failing, disappointing, but in Him life is fulfilled.

As far back as we can trace man's record we find him everywhere darkly groping for the truth. He seeks, he never finds. Plato was so deeply conscious of this human failure that he lifted it up into a defined principle, affirming that man never could find the truth, anymore than a boat without rudder, sail or oars could ever find its desired haven. "Man cannot arrive," said Plato, "except the gods send us one from themselves to bring us a revelation." We are doomed to seek, but seeking ever to fail, he continued. Will anyone deny that to those who are doomed thus to grope in the dark, seeking but never finding that truth, as Jesus possessed it, clear positive, intuitive certainty would be precious indeed? Jesus did not seek and grope, He knew; and of the truth He knew there was no more doubt than there is in our minds concerning the truths of mathematics. That two times two are four is no more certain to the mathematician than every sublime reality of religion was for the mind of Jesus. We grope and aspire. He rises into the truth with certainty. He is the light. He fulfills us.

And as to truth, so also with the moral ideals. He lived them. No sense of guilt shadowed the whiteness of his conscience. Among the sons of men the purest have ever been the most conscious of their moral soil; but while Jesus saw moral truth with a searching inwardness beyond that of any other teacher, yet He never gave expression to any sense of His own failure before the ideal. On the contrary, He assumed if He did not assert His own sinlessness. He claimed to be the Judge of all mankind, and saw Himself as the revelation of the character of God. Certainly those of us who have aspired toward the moral ideal and again and again have been oppressively conscious of our failure before it cannot but realize with wondering hearts how the moral exaltation of His life fulfills our own.

Once more, we are lives shut in. Not only do we fail of truth and fail to live the ideal but life itself buffets us. Every day we experience our human limitation. We see sorrows that we would give our very all to alleviate, and yet can only stand helplessly by, watching a suffering we are powerless to cure. How different the mastership of Jesus who could walk up and down the narrow street of ancient Capernaum placing His almighty hand upon every suffering human life with a touch of grace and power that freed them from pain and lifted them into new promise. Perhaps the miracles of Jesus are difficult for our intellects, but certainly they are the fulfillment of our hearts.

And then at last there is His triumph over death. How it thrills us! How often we have watched the great destroyer! How often we have felt with awe and sorrow the tragic realization that each day of life brings us one day nearer that mystery of pain. How it would thrill through our hearts, thrill until it broke into a song, an eternal, a universal song, if only we could know that we like Jesus could burst our graves and leave them open and empty behind us, that we like

Jesus should rise in immortal youth, into the glory of everlasting life!

Yes, whether or no the Jesus of the New Testament be an historical figure, the Jesus of the New Testament is undeniably the fulfillment of human life. He is all that which we long to be. He is all that which we feel life ought to be, unless the universe itself shall fail. And how much it means to us to have the record of Him there in history answering the aspirings of our souls and bringing to us the promise that man shall not always grope and fail and die as we do now, but that at last every aspiring of his soul shall be fulfilled.

The Incarnation and Idolatry

THERE is another respect in which Christianity stands as the fulfillment of human life. Man has a passion for the infinite. He is definitely and unescapably conscious of the infinite. He sees about him finite space, but thinks it infinite. He knows behind him finite time, but makes it eternal. Whether these values are actually objective in the universe may or may not be a question; but man's experience of them is not of physical nature; it is of his soul. Man has thus an immediate awareness of the infinite, and yet he cannot think it. He cannot think eternal time, nor infinite space; and because the Infinite of Being is bewildering to him he therefore images God for himself in a thousand forms of idolatry. Idolatry is a result of man's passion for the Infinite that cannot conceive it. This is the truth which Browning put so powerfully in his Saul.

'Tis weakness in strength that I cry for! My flesh that I seek
In the Godhead! I seek and I find it. O Saul! it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

Can we not see it? All the idolatry of the centuries is a manifestation of man's passion for the infinite that cannot realize the infinite; and Christ, who is God in flesh, the infinite in the finite, is the fulfillment of man in this passion also.

So Christ fulfills us; and one of the noblest realities of all experience is the fact that He stands there in history fulfilling us; completing us; bringing to us the answer of His own great life to make us know that the universe will at last arrive: that it cannot fail.

Christ is indeed the fulfiller, and as He fulfills us so also His truth has fulfilled every great fundamental value of life. How rich He makes beauty, when He teaches us to see our Heavenly Father clothing the lillies of the field. It is big with majesty. It is tender with intimacy. All beauty throbs as with the presence and thought of God. And how high, too, he makes duty when we hear Him say that human relationships are so sacred that carelessly to call a brother a fool is to put oneself in danger of eternal fire! How sublime He makes truth, when He sees an all-comprehending wisdom, knowing the hairs of our head, tenderly present in the fall of a single sparrow and purposing for us a destiny as high and as sacred as His own Throne! How measureless He makes love, when He gives it eternity for its period and both the race and the Triune God for its object! Beauty, duty, truth, and love as the atheist knows them are as remote from beauty, duty, truth, and love as Jesus has enriched them as a child's crude figure drawn on the sand by the seashore would be from some masterpiece by DaVinci or Angelo.

And then, too, just as Christ fulfills and solves life, so also He solves death. The resurrection of Jesus Christ from the dead projects a shaft of heavenly light deep into the darkness of man's drear and solemn tomb. The grave can never again be the cheerless thing it was before He conquered it. Christian men may indeed approach it with something of trembling; but they approach it ever also with something of triumph. If there be a shudder of fear, there is also a surging throb of hope. Faith in Him conquers death. From beyond its dark shadows we see as it were immortal light streaming through the open doors of our Father's house of many mansions; and by faith we know there is a place prepared.

The religion of Jesus Christ, the religion of which He is the centre and glory, undeniably fulfills us, and stands therefore by this very fact as the religion the world needs; but there is another word which should be added: It is that the religion is powerfully certified; that it is in fact true. Frank Morrison's approach to truth was distinctly that of the "modern man." He was by principle open minded; but his point of view was

powerfully prejudiced against the supernatural. With this background he began a study of the closing records of the New Testament gospels. He expected to write a criticism of resurrection. He wrote instead a declaration of its truth. *Who rolled away the stone?* is the title of his powerful volume.

There was a similar incident associated with the heyday of English Deism just about two hundred years ago. Sir Gilbert West was an unbeliever, and he also thought to disprove the Christian religion by laying bare the incongruities in the records of Jesus' alleged resurrection from the dead. As Morrison was convinced by the power of the evidences so also was West; and as Morrison wrote a defence of the Gospel so also did he. Unbelief is not a scientific conclusion from facts; but a dogmatic prejudice.

Christianity arose in Jerusalem where every man knew the facts concerning the sepulchre in which the Lord was buried, and whether it was open and empty or no. It arose within a few days of the crucifixion, when Jesus and His shocking death was the most talked of event in the East. Starting thus in Jerusalem, where and when the physical facts in its background were fully known, it spread over the whole Roman world during the life time of that first generation which knew the truth or untruth of the things testified. Within that first generation, also, it endured a severe persecution, indeed, several persecutions, and it endured them with high confidence and devotion as knowing the certainty of those things in which it had trusted.

Three hundred years after that first suffering start the religion of Jesus' Cross and Resurrection had overcome both the power and licentiousness of the Empire and had become the world's religion. Its rise to power admittedly marks a new epoch in human history, the beginning of a new world order. Before it all is physical power; from its beginning there is an ever increasing appreciation of the spirit, of personality, of the dignity and destiny of man as man.

Christianity and the New World

WITH this emphasis we come to our final point. The religion that the world needs is this religion of Jesus Christ which has exalted common manhood, for we are at the threshold of a new day in civilization when the whole Christian world must be lifted to new opportunity and power.

The recent development of civilization has so enlarged man's power of production that poverty is now evidently seen as a result of selfishness. Extreme poverty must be abolished. The world's problem of unemployment must be solved. The danger and loss from vocational diseases and industrial accidents must be reduced to a minimum. The mind of the Republic must be lifted free from racial prejudice. We must eliminate international war. He must finish the task of ordering the liquor traffic. We must abolish the racketeer, the gunman, and the scandal of corruption in politics. We must reenergize the Church. We must reconsecrate the Lord's Day and reoccupy it with effective religious expression and worship. We must respiritualize the universities and reilluminate our whole educational point of view with the truths of personality, duty and destiny.

We must do these things. The choice that faces our civilization is either to advance or to collapse; and the spiritual energy for this advance can be found only in Christianity, the religion of the transcendent Christ. Atheism is in part popular, but it has never been constructive. It produced the Reign of Terror in the French Revolution. It produced in our own times the shame of Russia, with its tyranny and blood. In Spain it is assailing nuns and priests and burning churches. In New York under the leadership of America's Association for the Advancement of Atheism it can peddle the antique science of Haeckel or promote a sex revolt against the sanctity of the home; but unbelief never has and never can do anything constructive and effective. In Christianity is the power of man's divine ascent. It is the death-conquering religion of Jesus Christ, God the eternal Son that is the need of the world today.—*H.P.S.*

Harold Paul Sloan, D.D., LL.D.

WE wish to congratulate our Editor-in-chief on the honor Asbury College conferred on him on the eighth day of June: that of Doctor of Laws! The Drew Theological Seminary conferred on him his Bachelor of Divinity. Taylor University honored him with the degree of Doctor of Divinity.

Current Religious Thought

Comments on Topics of the Times

Professor Leander S. Keyser, D.D.

Progressive Revelation

An informing and thoroughgoing article on this topic appeared in the *Sunday School Times* for April 4, 1931. The whole article is worth reading. We shall give the gist of it, with some addenda of our own. The phrase may be used in a true evangelical sense. It is evident that God gave His revelations in the Bible progressively. He did not give His full revelation to Adam and Eve in the garden, nor to Noah, nor to Abraham, nor to any of the patriarchs. Many revelations after the days of Moses were made to the prophets who were divinely chosen instruments. When our Lord came into the world, He made still further revelations of the divine will and purpose and the plan of redemption. Even He did not complete the special revelations, but plainly told His disciples that further revelations would be made by the Holy Spirit whom He would send unto them. Thus there was a progressive revelation up to the close of the New Testament canon. Then the special divine relations ceased, because enough had been given whereby men could be forgiven, saved and told how to live well and die triumphantly. This is the right use of the phrase, "progressive revelation." It means that God revealed the truth infallibly all along the centuries to selected prophets, apostles and evangelists just as far as He, in His infinite wisdom, desired to give it.

But there is a Wrong Use of the Phrase

What is the wrong use of the phrase, "progressive revelation"? It is this: In the hands of the liberalists it means that some of the professed revelations in the Old Testament were not revelations of real truth, and that these errors had to be corrected afterward by fuller revelations. For example, the Modernists hold that the Old Testament exhibits a different God from the God revealed in the New Testament. Therefore, they contend, we do not need to accept all that professes to be God's revelation in the Old Testament, but only such teaching as appeals to our reason and experience today. Some of the so-called "categories" of even the New Testament are "outmoded," according to the Modernists. That is the wrong use of the term. Christ Himself appealed to the Old Testament, and endorsed it, and said He came to fulfil it, not to destroy it. He also declared that the Old Testament Scriptures bore witness of Him. So the apostles often appealed to the Old Testament as divine authority. Paul said of them, "All Scripture is God-breathed." Peter asserted that "no prophecy of old time came by the will of man, but holy men of old spake as they were moved by the Holy Ghost." Logically, therefore, all the progressive revelations in the course of Biblical history must agree. If they do not, they cannot properly be called "revelations from God."

Another Wrong Use of the Phrase

The liberalists often use the phrase, "progressive revelation," in another way which we believe to be wrong. Their favorite way of putting is, that God did not cease making special revelations with the close of the Biblical canon, but continues to make them even to the present day, and especially to themselves. What is wrong about such a claim? It confuses God's general dealings with the race with His special revelations in the Bible. Moreover, when men tell us that God is still revealing Himself in nature, they confuse special revelation with human discovery. When Professor Michelson tried by experiment to determine the exact velocity of light, he did not profess to be receiving a special revelation from God, but was making a scientific discovery. It was not a direct revelation from God such as we find in the Bible, when we read that God spoke directly to Adam, Noah, Abraham, Moses, and many others. The same is true when men by research and thought discover some new truth in ethics, philosophy and religion; it cannot be said to be a direct revelation from God, but the result of human effort. Of course, God is not absent from human beings, but He is not in these efforts of

human thought, research and effort making such revelations as He has given us in the Bible. In this respect the Bible is unique—different from all other books.

An Inner Revelation in the New Birth

There is a sense in which each Christian believer may properly be said to have a special revelation—that is, in the experience of the new birth, and also in the continued experience of the gracious presence of God during his subsequent life. However, this is not a revelation that is either extra-Biblical or anti-Biblical. No; it is wholly Biblical; it has come to the regenerated person through the Bible by the power and enlightenment of the Holy Spirit. It comes to the believer simply and solely because he has sought pardon and salvation according to the teaching of the Bible—because He has prayed to God in the name of Christ as the Bible directs. Therefore it is not a new revelation to him, but a verification in his experience of the truth of the Bible as the record of God's special revelation to mankind of the plan of redemption through Jesus Christ. This fact is in accordance with the teaching of the Bible itself: "Being born again, not of corruptible seed, but incorruptible, by (through) the Word of God, which liveth and abideth forever" (1 Pet. 1:24).

A Pertinent Question

To the advocates of the view that God still continues to give to mankind special revelations we would like to put a question: Since the New Testament Canon was completed, where is there any record of God's giving special revelations to any man of something that has not already been revealed in the Bible or that is opposed to the Biblical teaching? We are not referring to scientific discoveries (which, of course, are not direct revelations), but to anything of real religious value. What new revelation has been given regarding creation, redemption, pardon, salvation, the future life? We wish that the Modernists would cite a single case of an added or modifying revelation which has been given to any man. That men can probe deeper and deeper into the revelation already given in the Bible is very true; yes, it is blessedly true; but that is only finding out more about the revealed truths in the Bible. Another question: What further revelation of a special character do we *need* than that given in Holy Writ in order to gain the assurance of truth and salvation and in order to live nobly and usefully in this life and attain the highest felicity in the life to come? There may be many other things that we would like to know, but we can think of nothing more that is essential.

Of What the Bible is a Record

It is not a record of the "religious experiences" of the Hebrew people. It was not the Hebrew *people* who were divinely inspired or to whom the divine revelations were directly given. It was divinely chosen *prophets* who received those revelations, and they communicated them to the people. The patent fact is, the people often went astray; often had to be rebuked by their prophets and punished by Jehovah for their many departures from His law. How often they fell into idolatry! How often their prophets had to call them from their backsliding! Finally they were carried into captivity on account of their disobedience. In addition to the Bible's being a record of divine revelations to the prophets and apostles, it records the virtues and vices of many peoples, as well the instances when they obeyed the will of God. Revelation does not come from experience, but experience may come from revelation.

The Claimants of Divine Revelations

Who are some of the people who claim to have received special divine revelations since the days of the apostles and the close of the Biblical canon? Well, Mohammed was one of them. And he produced the Koran as the result. Joseph Smith was another, and he gave the world Mormonism. Mrs. Eddy was another. But these examples are not very promising and creditable. And what have they added to the Bible that is of any value to mankind? Nothing. Every one of their additions is an error, and a harmful error, too. Whatever truths they taught are already set forth in the Bible in either explicit or implicit form. Will any of the Modernists, who lay claim to superior intelligence and enlightenment, tell us what special revelations they have received from God that are not already contained in the Holy Scriptures? If they have, we should be pleased to know just what they are? Would they want to claim that their criticisms of the Bible are special divine revelations?

Christ's Knowledge of the Future and of the Past

There are some interesting statements in

the thirteenth chapter of the gospel according to St. John. They show that Christ's knowledge extended into the future. Note verse 1: "Jesus, knowing that His hour was come that He should depart out of this world unto the Father," etc. That is foreknowledge, and proves Jesus to have had more than limited human understanding. Then in verse 3 we read: "Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth to God," etc. (Amer. Rev.) Here we see that He knew both the past and the future. Of the past, He knew that He had come forth from the Father. This saying connotes our Lord's pre-existence with the Father. Such a statement can rightly be said only of Christ as the eternally begotten Son of the Father. Then He also had the supernatural knowledge that He would return to the Father. This agrees with what Jesus said afterward as recorded in John 17:5: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Why Special Revelations Ceased

After all, when we come to think it through, there is a divine rationality in God's method of revelation by means of the Bible. First, enough has been revealed in that blessed Book for our use. The facts of creation, preservation and redemption are made perfectly plain. Any one who is at all normal can easily understand and make use of the way of salvation. The gateway of the future is thrown wide ajar, so that men may know that eternal life is available. What more should God have given by special revelation? Second, had God continued to give to the race more and more special revelations, by this time the literature would be so bulky that no one could master it in a life-time, just as is the case with the voluminous Buddhist scriptures in Japan. Third, if God had revealed more than the Bible unveils, men would have wanted still more, for the more we learn the more there lies beyond to learn. So God acted wisely when He saw to it that the Biblical canon was closed just when it was. As it is, we know enough to attain the highest character here and the noblest destiny hereafter, and yet the Bible remains a very handleable Book. Let us thank God for what He has revealed and for what He has withheld.

Why Christ Arose from the Dead

This is being written right after the inspiring services of Easter Day. Although it will not appear in print until long after Easter, it is always proper to rejoice in our Lord's victory over death and the grave. Many reasons may be given for Christ's bodily resurrection. One of them was to restore the broken faith of His immediate disciples. Their hopes were blasted. How could they carry the gospel to the ends of the earth if Christ was dead forever more? But His resurrection restored their confidence in Him as the world's Messiah. And since there is historical evidence which cannot be refuted that Christ rose from the dead, we may also feel assured that He is the Redeemer of the world. Again, since man was created and fashioned a dual being in the beginning, it was right and rational that his whole personality, body and soul, should share in the redemption wrought by the incarnation, death and resurrection of the Son of God. Christ's resurrection is the basis of our resurrection at the last day. "Now is Christ risen from the dead and become the first fruits of them that slept."

Redemption a Cosmic Power

Another reason for the bodily resurrection of Christ, and, as a result, of man's bodily resurrection, is that the redemption which Christ wrought was cosmic. It includes the whole creation. Let us read: "The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). Since God created the material world, and since it was blighted by man's sin, it must also be restored through the redemptive process. Therefore Christ must be raised from the dead and glorified, so that He can touch and re-glorify fallen nature; and because He will glorify the universe, we must also receive the glorification of our physical organism in order that we may have a proper medium through which to enjoy forever God's marvellous creation. At the same time, through our redeemed spiritual being, we shall have fellowship with the infinite spiritual universe. Thus we shall be heirs of God and joint-heirs with Jesus Christ "unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us."

Spiritual Power and Christ's Resurrection

Let us read Acts 4:33 for our enlightenment: "And with great power gave the apostles witness of the resurrection of the Lord

Jesus: and great grace was upon them all." Yet, in spite of such clear apostolic testimony, Prof. Frank M. McKibben, of Northwestern University, writing on the Sunday School lesson in a recent issue of the *Pittsburgh Christian Advocate,* discounted the doctrine of our Lord's resurrection. He declared that "the Easter faith is not wholly dependent on the discovery of an empty tomb." Then he adds, inconsistently, "that the Easter faith is rightly founded on the discovery of a risen Christ." What a confusion of thought and logic! If the tomb on that first Easter morning was not empty, how could there have been "a risen Christ"? And, besides, if Christ did not rise from the dead, what became of His body? If it was still in the sepulcher, why did not the unbelieving Jews and Romans find it there, and thus destroy Christianity at the very beginning? We must confess again that we are more and more puzzled by the defective reasoning of the Modernists.

Bishop Manning's Wise Saying

Recent utterances of Bishop William T. Manning of the Protestant Episcopal diocese of New York, are worthy of serious attention. He spoke plainly of the modern "letting down of our moral standards and ideals" and of the need of a "return to real faith in Christ." He said: "You cannot win over young people by trying to explain away the supernatural elements of the Bible. There are no scientific facts that should make anybody ashamed to kneel before God and Jesus Christ." May such true words be heeded!

Having No Hope

An article by a missionary of the African Inland Mission appears in the April number of *Grace and Truth,* Denver, Colorado, in which he portrays the hopelessness of the pagan religions. He tells of the songs that Christians sing which are full of joy and hope. Then he says: "How many such songs has heathenism with all its religiousness? Not one! It has never brought any peace or rest or hope to the burdened heart." On the other hand, when the heathen are converted to Christ, they begin to sing with joy and hope. "In the choice of songs in our African church," he continues, "two themes predominate: they are Calvary and heaven. Our Christians love to sing about heaven. ...Heathenism has no message of hope." He asked an aged pagan where he would go when death came to him. The poor man replied, "Why, down in the ground!"

Uncertain About the Future

The missionary above referred to had an interesting conversation with a Mohammedan. The missionary said: "What has the future in store for you?" He shrugged his shoulders and said: "It is God's affair. Do I know? In the judgment day my good deeds and my bad deeds will be weighed. Whichever outweighs the other, that will determine my future." How different is the sure, solidly anchored hope of the Christian who, through faith in Christ, knows that his name is written in the Lamb's book of life!

The Theistic World View

At an all-college gathering which we recently attended, the speaker chose a scientific theme for his address. He handled it in a masterly way. Beginning with the atom, with its protons and electrons, and moving up to the complex substances and processes in this vast universe, he came to the conclusion that the marvellous contrivances everywhere in evidence in nature clearly connote that the being who brought the universe into existence and who now controls it must be an intelligent Mechanist. He told us, too, that many of the great scientists of the day have come to that conclusion. Among the scientists that he named were Jeans, Eddington, Michaelson and Millikan. To this number may be added Pupin, Whitney and Clark. If the universe is a machine, operated in an orderly and purposeful way, then its Creator and Ruler must be both a mechanist and a mathematician, and that means He must be a person, and that means God; and of course that spells the theistic world-view, which is the only view that will adequately account for the universe and all its diversified and unified phenomena. Thus science is coming more and more to confirm what the Bible teaches.

Industrial Ways Among Bees

An interesting article by Mr. Charles D. Stewart appeared in a recent number of the New York *Times Review.* The head-line says: "Honey bees in their hives practiced modern industrial methods long before man set up his giant factories." Another says that Mr. Stewart's article disabuses "our modern minds of any idea that our mechanical ingenuity could match wits with the timeless spirit of creation." The bee-hive is "a very busy community, with much subdivision of labor and a highly specialized system." Bees

were making sugar long before the Moors discovered the process. Well, all this points to a Supreme Intelligence who must have created the bees and endowed them with a wonderful mechanical instinct, which they may not themselves understand, but which He devised by His eternal omniscience.

Can Religion and Science Meet?

We have often registered our opinion in these columns that they are in accord. Just now, however, we are interested in Julian Huxley's article in the March number of the *Atlantic Monthly* entitled, "Science and Religion Meet." His article is not very conclusive. He admits that it is not easy to establish a concordat between religion and science. The chief obstacle, he thinks, is the fact that religion lays claim to fixity and certitude, whereas science is ever ready to change, and has no fixed theories. If it is true that science never comes to a knowledge of the truth, then it is a misnomer, for the term "science" means knowing (from *scio,* to know). Then, too, it cannot be of much value to the race, because it is as shifting as the wind. However, we believe that science, while of course its sphere is limited, has attained to some certainties, especially of a practical character. With these established facts religion agrees. Moreover, a religion that is ever changing and has no fixed and reliable truth would be a poor affair for the comfort and salvation of the world. "The double-minded man is unstable in all his ways." He is "driven by the wind, and tossed."

About Being Frank

Every religionist should be frank in letting people know just what he believes. We are impressed with an editorial which appeared in the April number of this magazine anent this matter. The writer shows that, because of the nebulousness and evasiveness of the liberal school, many people do not realize what has happened to the church; also that the liberals by this policy have succeeded very largely in gaining control of the machinery of some branches of the church. This has been done in so insidious a way that many persons have hardly yet awakened to the seriousness of the situation. One of the methods of the liberals has been to quote such passages of the Holy Scriptures as they can accept, and quote them just as an orthodox person does, that is, as if they were authoritative texts, and then people innocently exclaim, "Why, these men prove their position by the Word of God! What is wrong with them, then?" At the same time, back in the liberalist's mind, is the knowledge that he does not mean to quote Scripture as an authoritative and inspired guide, but only to show that the Bible agrees with him on that particular point. Let us therefore beware of the leaven of the Pharisees.

Nature's Patent Office

A brilliant article by Charles D. Stewart on "Marvels from Nature's Patent Office" appeared in the New York *Times Magazine* for February 8, 1931. He says: "Nature is, above all, an inventor. Her specialty is tools and machinery...And nature is full of just such shrewd devices as are produced by the American inventor, with their patented features, their fine 'talking points' and their quick-selling gadgets." This last word means novel contrivances. Then Mr. Stewart proceeds to indicate what an inventor nature is in making a bird. In inventing a bird she had a fine little problem on her hands, namely, how to enable the bird to sleep peacefully on a perch without an unbearable strain on its claws. But nature found a way and invented an ingenious device. Was it unconscious nature, however, which thought out all these many inventions and wonderful contrivances? We think not. The study of science must lead back to an all-wise and all-powerful intelligence—to the person we name God. How can the naturalist be anything but a theist?

The Sting of a Bee

The bee's ability to find honey and construct a honeycomb on strictly mathematical and economical principles is not the only mark of design and mechanics. Mr. Stewart points out the ingenuity shown in the structure of the bee's sting. We cannot take space to describe it, but after giving a minute description, Mr. Stewart concludes thus: "Here is a mechanism as ingenious as the self-starter or anything else to be found on an automobile. In studying such skillful inventions, one cannot help thinking of the Creator as being what Shakespeare called an 'engener.' " This writer also goes on to show that the submarine is not a new or unique invention. No; the whale is constructed by its Maker on the same principle, having been given an apparatus by which it stores away supplies of oxygen to enable it to live while under the seas. What is the only logical inference to be drawn

from these facts and many others set forth by Mr. Stewart? Our answer is, Theism.

Moral Standards Today

According to a strong editorial in the April number of *Christianity Today,* the lowering of moral standards at the present time is largely due to the rejection of Christian doctrine. We believe the editor is right. Jettison the Christian doctrines and you throw overboard with them the Christian morals. The doctrines must furnish the *raison d'etre* for the morals and the dynamic for carrying them into effect in this world of sin and temptation. Says the editor acutely: "Nothing is more certain than that in the long run Christian doctrines and Christian morality stand or fall together. We might as well expect a house to stand after its foundation has been undermined, or a tree to continue to bear fruit after its roots have been cut, as to expect men to try to act like Christians when they do not think like Christians. The cry, 'Christianity is life, not doctrine,' is folly and unbelief. In the interest of the Christian life itself, the doctrines must be maintained and propagated." Yes, it is superficial to think that man can believe in one way and behave in another—unless he is a hypocrite.

The Reasonableness of True Prophecy

The word "prophecy" is here used in the sense of prediction. An illuminating article on "The Philosophy of Biblical Prophecy" appeared in the *China Fundamentalist* for January-March, 1931. The writer, Professor M. A. Hopkins, Th.M., cites Dr. A. S. Eddington, the well-known scientist as saying that, "if events are determinate, there is nothing to prevent a person from being aware of an event before it happens." He also speaks of what the "observer" of events may do. On this point Miss Pankhurst has this to say in her recent book, *The World's Unrest*: "Let us note the term, 'the observer.' Here is the clue to the mystery, today not so very mysterious, of prophecy. When God is the Observer, He sees and He says inerrantly what the future is. From His supreme position in the universe, from His all-commanding viewpoint, He observes the things to come all spread out before Him. And that majestic panorama He lets us see with the eyes of His prophets—through them 'declaring from ancient times the things that are not yet done.'" True! the Christian believer, knowing there is an all-wise and all-powerful personal God, feels that prediction by a divinely inspired prophet presents no difficulties, but is entirely reasonable.

A Good Definition

Some one over in England has made this unwise statement: "I endured years of misery by attempting to believe the clotted nonsense of theology." To this mistaken and unjust stricture the editor of *The Fundamentalist,* Dr. H. C. Morton, offers this reply: "Theology is not 'clotted nonsense,' but crystallized knowledge of God." It seems that the liberalists want classified and verified knowledge (that is, science) in everything but religion. The more nebulous and inchoate they can make religion the better they seem to like it. Again we wish to assert, as we have so often done before in this magazine, that theology is nothing more nor less than religion put in scientific and orderly form. What scholar would object to that? Everybody who believes in God at all has a theology. The trouble with many people today is, they have a *wrong* theology; others have a very nebulous and indeterminate theology. But there is a true, definite *Biblical* theology, and that is theology which evangelical Christians accept.

The Effectiveness of the Word of God

It proved effective in the life of the sainted George Muller. Note his testimony, which we glean from the *Southern Churchman*: "The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I solemnly state this from the experience of fifty-four years. The first three years after my conversion I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through one hundred times, and always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive, diligent study. I look upon it as a lost day when I have not had a good time over the Word of God."

The Only Adequate Religion

A reviewer in *The Presbyterian* has the following to say concerning a recent book: "But, in spite of all the earnestness of spirit and the ardor in attacking the world's needs, these lectures leave one with a sense of something lacking. The explanation will be

found in the inadequacy of Modernism to meet and satisfy the needs of men dead in trespasses and sins. . . Some one in writing of Emerson said, 'Calvary was not in view from Concord.' The same may be said of much of our present-day thinking. While that situation lasts, no religious awakening will occur."

The Bible Confirmed by Science

W. Bell Dawson, M.A.,D.Sc.,F.R.S.

II
The Cosmos in Mythology and in Science

IN the Scriptures, the basis or foundadation of religious belief is held to be that the whole universe is the creation of the one Almighty God. The sacred books of other religions undertake to set forth their ideas of the earth and the heavens, and the relation of the gods that they worship to all that we see around us.

Then again, science claims as its domain, the whole cosmos; which includes the world and all things in it, as well as the heavenly bodies above us. These realms are dealt with by several of the most comprehensive of the sciences, such as Astronomy, Geology, and Physics in its widest sense; as well as Botany and Zoology in regard to living things.

It has been well said that the Bible is not a text book of science; yet we may better understand the attitude of the Scriptures towards nature and their relation to science, if we make a comparison with the mythology of the pagan nations; for the whole cosmos comes within the scope of their mythologies, since the gods and heroes therein depicted are so intimately related to it.

In the ancient myths, the origin of the universe is set forth, and the activities of the various gods are depicted, for which they are extolled; and with these, there are also many exploits of heroes who have become deified. The heavens and the earth thus become to a large degree, merely the stage-setting for the part they play. By contrasting all this with the Scriptures, we may better appreciate their reasonableness in relation to science, as compared with the unnatural and even absurd representations in mythology.

It is also very needful to look into the real character of these myths with some care, when there are many critics of the Bible at the present day, who would style the earlier parts of the Bible mythical. They thus attempt to discredit it, by making it appear not only unscientific, but contrary to common sense.

Ancient myths. We may cite examples from the myths of ancient Chaldea, as these are probably older versions of the more garbled mythology of the later nations. They tell us that in the beginning nothing existed except an inert mass of watery vapor, of boundless extent, called APSU. After a long and indefinite period, the heaven and the earth were established as separate entities. The gods who had meanwhile arisen, established a disposition of things which was displeasing to Apsu; who is thus personified. He therefore took counsel with a monster she-devil, named Tiamat, to overthrow this order, known as "the way of the gods." Tiamat was the personification of chaos, darkness, and every kind of evil. The gods appointed Marduk to be their champion, a god whose star was Jupiter, and who was represented by the rising sun, and who became the chief god of Babylon. He was commanded to go and slay Tiamat. There was arming in preparation, with spells, incantations and counter-spells. The Lightning and the Four Winds were brought out to help. Marduk, in spite of curses and spells, crushed the skull of Tiamat with his club, and split her body into two parts. The vault of heaven he made out of the hide of the one part, and the underworld out of the hide of the other part. He then established three abodes; for Anu, god of the heavens; for Bel, god of the earth; and for Ea, god of the underworld. (See *Babylonian Life and History,* by Sir E. A. Wallis Budge; ps. 79-84.)

This, with the omission of much complicated detail, is an outline of the manner in which the heaven and the earth originated. We may suppose that the ancient Chaldeans had intelligence enough to understand that such accounts were in reality myths; not to be taken too literally, though possibly having some underlying meaning. Their object, doubtless, was to depict the part taken in these great undertakings by their various gods, which gave to these gods their glory and renown. But in view of such travesties of nature, how entirely out of place it is to

say that the opening chapters of the Bible are myths. For there is nothing in the description of the creation, and of early man, as recorded in the Scriptures, which cannot be taken just as it stands written, without any such outrage to common sense as these myths demand.

These ancient myths also put forward many explanations of natural things, especially as to astronomical difficulties. For it is undoubtedly natural for the human mind to desire to find reasons and explanations for what we see around us. It appears that one of the greatest puzzles to the thinking men of old, was how the sun got back in the night from its setting place in the west, to the eastern side of the sky. They could not suppose that its light and heat were quenched when it sank into the western ocean, and that a newly created sun arose every morning. They felt sure that it was the same sun but what way did it take? The Greeks were content to believe that there was a tunnel underground by which the sun returned; because they realized that the ground on which we stand must extend down for an immense distance.

Another explanation was that the sun made his nightly voyage back to the east, while slumbering in a golden bed. The Chaldeans explained that heaven rested upon a foundation which was firmly moored to posts in the surrounding ocean, and was provided with a girdle-wall, like a temple or fort. On the outside of the vault of heaven was a region where the sun passed the night. In the morning it opened an eastern door in the mountain of sunrise, and disappeared through a western door in the evening (*Babylonian Life and History*, p. 99).

In much of the ancient mythology, we find the idea that the heavens need to be supported to keep them from falling. It was said, for example, that the god Atlas held up the sky upon his shoulders, as he stood on the summit of a lofty mountain range which was named after him. Even among serious astronomers, it was held that the stars were set in a "crystalline sphere" or hollow shell, which acted as an arch to hold them up. Indeed, on account of the independent movements of the planets, each planet was given a crystalline sphere of its own, so that it could rotate at its own speed. Though we may smile at these crude ideas, it may be well to remember that modern science can only give a very imperfect reason for the stability of the universe; for it only goes half way in its explanation, when it does not account for rotation on which stability depends.

Explanation of Nature. The quest of the human mind for some explanation of the phenomena of nature, is also brought out by the way that mythology deals with this. Such explanations are amongst the earliest questionings of children, when they look round upon the wonders of nature. What is lightning; what makes the thunder? Why do the stars shine? These questions open up the most fruitful avenues of investigation; and it is not surprising that the ancients tried to invent some story or myth to serve as an explanation.

We may take lightning as an impressive example. It is explained to be a red hot bar of iron or "thunder-bolt" fabricated by an idealized artizan, the Hephaestus or Vulcan of the Greeks and Romans. In the work of smelting, intense heat was the essential matter; and Vulcan on searching everywhere for adequate heat for metal-working, found what he needed by placing his forge inside a volcano. This is evident because the word "volcano" is derived from his name; and the mountain trembles and groans when he pounds on his anvil. It is there that he forges red-hot thunder-bolts for Jupiter, the god of the weather; and these are plainly seen when the lightning flashes forth!

If we found any such impossible stories or distortion of nature in the Bible, there might be some ground for criticism or disbelief. A remarkable point in Biblical references to nature, is that we find no definite *explanation* anywhere of natural things. The writers of the Bible do not go beyond the description of what they actually see around them, and the correct way in which they describe what they do see, is beyond praise. This is the more noteworthy when we find so many mistakes in references to nature, in the poets of all times, and even in modern writers. We may see good reason why the Scriptures avoid explaining natural phenomena, when we consider that the only explanations current during the centuries in which the Bible was written, were full of mythological ideas, such as those here referred to. Further, the Bible is written for all time; and the reasons for what occurs around us, as put forward by learned men, are sure to vary from age to age.

The writers of the Bible show more than severe self-control, and must indeed have

been divinely guided, in thus keeping to description and avoiding theoretical explanations of natural things. For scientists have now come to adopt this attitude as the only safe way. Few people may realize how little there is which science can really explain; and only scientific men themselves can appreciate the situation as it stands. The public is dazzled by the achievements of science as it advances; but in regard to explaining things, our new knowledge has resulted in upsetting many of the explanations of the past, and has brought up a vast array of new facts that require to be explained.

Let us hear, then, the latest dictum of science, as expressed by such a leader as Sir James Jeans, writing in 1929:

> It is now a full quarter of a century since physical science, largely under the leadership of Poincaré, left off trying to explain phenomena and resigned itself merely to describing them in the simplest way possible. To take the simplest illustration, the Victorian scientist thought it necessary to "explain" light as a wave-motion in the mechanical ether; . . . the scientist of today, fortunately for his sanity, has given up the attempt and is well satisfied if he can obtain a mathematical formula which will predict what light will do under specified conditions. (*The Universe Around Us,* p. 329.)

Other scientists are quite as candid in stating that their theories are only provisional, to assist them in arriving at the results that they seek. The eminent chemist, Baeyer, for example, thus speaks in regard to his searches:

> The task which I set before me was to elucidate the constitution of (a chemical) and not to seek the experimental verification of any particular hypothesis. As a consequence, I have more than once changed my views, according as the sum of experimental evidence appeared to favor one or another theory. And I would ask the reader not to be astonished because I now give prominence to a hypothesis which I have previously combated, nor to hold me inconsistent if I should chance in the course of time to transfer my allegiance to another theory. (*Organic Chemistry,* by Cohen; Part II. art. Benzene.)

Professor Huxley put it thus quaintly:

> The great tragedy of science is the slaying of a beautiful theory by an ugly fact.

We see, then, that in this matter there is complete accord between science and the Bible, in declining to mix in with true knowledge the fancies and fairy tales of mythology, or even theory with fact. The reasons for this may no doubt differ in the two cases; for the writers of the Scriptures clearly feel their responsibility to record nothing more than what the Lord God reveals to them, and therefore disrespectful to God to introduce into His revelation any of the current notions of their time. We may hear this high resolution in their own words. Even a self-seeking prophet like Balaam, when tempted by the bribes of Balak the king of Moab, to deviate from the revelation given to him, makes this reply:

> If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak.

Again, the prophet Micaiah, in King Ahab's time, when pressed to bring his words into accord with the four hundred prophets who spoke only to please the king, made this reply: "As the Lord liveth, what the Lord saith unto me, that will I speak;" though for his faithfulness he was put in prison and fed with bread of affliction and with water of affliction. (Num. 24:13 and I Kings 22:14 and 27.)

Nature in the Bible. We may look next into the references to nature in the Bible which touch upon cosmogony, or the relation of the earth to the universe, that we are at present considering. The Bible does not deal at length with such matters; yet there are many hints in Scripture, given quite incidentally, which are most enlightening; as indeed we might expect to find in a revelation from God. There are even references to nature in the Bible, which are not only correct in the light of modern knowledge, as well as an offset to the absurdities of mythology, but they make us wonder whether those who wrote them comprehended their full meaning, when they were revealed by God. They remind us of what Daniel said, when the visions of the future were expounded to him: "I heard, but I understood not;" yet he wrote the words just as he heard them.

We find one of these notable sayings in the Book of Job, where it is said that God "stretcheth out the north over the empty place, and hangeth the earth upon nothing." Here is the idea that the earth is in some way held in its place with nothing beneath it. This is actually the state of the case, and it gives the true clue to cosmogony. Sir Isaac Newton had the imagination to suppose that gravitation, which makes things fall to the ground, must extend as far as the moon and thus keep it in its place. But it is equally true that the earth is "hung" from the sun, by this same invisible cord of gravitation; and by this means it is held in its orbit,

and does not wander off into the outer cold of space.

To see the significance of this Scriptural hint, we may contrast it with the Hindu conception, that the earth is supported by an elephant, the elephant stands on a tortoise, and so on in succession. We may smile at the crudity of such a representation; but whatever mystical meaning it may have had, it evidently points entirely in a wrong direction, and blocks the path to any correct understanding of the universe.

Most of the ancient nations appeared to regard the earth as being of supreme importance and the fixed center of the universe; and they look upon the stars above as twinkling lights which were possibly of some use in guiding the mariner or the benighted traveler in an open country. Yet in the Psalms the thought conveyed does not give any countenance to this idea. "When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man that Thou visitest him?" This is indeed written from the viewpoint of God Himself; and it may be doubtful whether this conception of the insignificance of man in comparison with the universe, could be found in pagan literature. Yet the needs of human beings are set side by side with the interest which God takes in the stars:

> He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; He calleth them all by names. Great is our Lord, and of great power; His understanding is infinite. (Ps.8:3,4 and 147:3-5. See also Isa.40:22,26.)

The remarkable fact that the clouds float upon the air is specially mentioned in the Book of Job, as a wonder that God originally devised. The question is: "Dost thou know the balancings of the clouds, the wondrous works of Him who is perfect in knowledge?" (Job 36:16.) We take such things so easily for granted; yet we cannot explain at all adequately what makes the clouds float up, instead of settling down onto the ground, unless we go pretty deeply into physics and meteorology. We can readily see, however, how important it was that the Creator should arrange for an expanse of clear air between the ground and the clouds, as a necessary preparation for life in the world. For if it were always damp and misty, it would be unwholesome for the animals, as well as for ourselves. And the birds could not see where to fly, to find their food.

This was an early preparation for the future, made in the course of creation, before the land appeared above the ocean. For God said: "Let there be a firmament in the midst of the waters;" . . . and God thus "divided the waters which were under the firmament from the waters which were above the firmament." (Gen.1:6-8.) This "firmament" or "expanse" cannot mean anything hard or solid, for the clouds are above it, and the rain comes through it; and we read further on that the birds fly in the "firmament of heaven." So what is meant by this word is the expanse of clear air below the clouds.*

Another evidence of the wondrous works of God comes out when we consider Light; and what is said of it in Scripture, is both a hint and a challenge to science. For when the light first shined out of darkness, we read that "God saw the light that it was good." (Gen.1:4.) Here then is a "direction-sign" for the scientist, to find out if he can how "good" the light is; which God saw from the beginning. For it is not only excellent in all its various properties, to enable us and all other creatures to see, but it has many other useful qualities which we are only now discovering.

In the account of the creation in Genesis, two points of importance are set before us regarding light. Its primary character is indicated, as it is placed in the forefront in the work of creation. This is entirely in harmony with modern knowledge; for we are coming to understand how very primary light is, which the Scriptures had already indicated. As to light being "good," we are finding this out from the correlation of the different branches of science with each other.

When physics are brought to bear upon chemistry, plant life, sanitation and health, it is found that light is not limited in its usefulness to making things visible; but it is also purifying and healing, and helps to keep us free from disease. It is now believed that exposure of the body to sunlight increases our vitality. It is also known that plants are dependent upon light almost as much as upon heat, to enable them to elaborate the various food products on which animals as well as mankind depend.

Should we not then be more ready to accept, and follow out, such hints as these in our search for knowledge; and may we not recognize that they come from the Cre-

* This is fully explained by Sir William Dawson, in *The Origin of the World;* Chapter VII, The Atmosphere.

ator Himself, as we find them in His Word!

Hints and Warnings. Another conception that science is bringing out in our day, is that the universe is "wearing out." It is not so long ago since the atoms of which matter is composed, were thought to be "ultimate," in the sense of indestructible and permanent. But as Professor Drummond tells us, it is now "insisted upon by Clerk Maxwell (and others) that the atoms of which the visible universe is built up, bear distinct marks of being manufactured articles." The largest or heaviest among the atoms (such as radium and uranium) are continually breaking up of themselves; and some of the atoms have been broken up artificially by forces that we can command. But the opposite process of building up the higher-class atoms out of simpler elements, we know nothing of.* The atoms then are like complex houses in the town of Chemistry, which may fall to pieces of themselves; and some of them we can ourselves break down into their bricks and wood-work.

In these ways, we have found out this much: that all the houses of all styles and designs, are made of two kinds of material only, held together by some adhesive force; and more important still, that it took originally an immense amount of energy to build them. We may say, then, that any change that does go on, is always in the downward direction.

When we turn from the minute to the immense, we find that the light and heat which the heavenly bodies are continually sending forth, are not recovered by them; and we know that some of the stars have cooled down till they are now only red hot. Our chief concern is with the sun; and it is very difficult to discover in what possible way its light and heat are maintained as fully as they are, when they are daily radiating away in such prodigious quantities.‡ But all the theories to account for this, are in agreement in acknowledging that the sun is continually losing energy without its full recovery. The shining of the stars presents the same problem as our sun; and regarding the progress of their career, "it is essential that it should always be *down* the steps; any upward step is impossible;" as Jeans explains.†

It is thus recognized by science that diminution or decrease is going on, both in elementary matter and in the great luminaries of heaven. This does not contradict the principle of the conservation of energy, as scientists can explain. It may be compared to the wearing out of our clothing; for strictly speaking, an exact equivalent in dust can be set against it, showing that nothing is finally lost. Yet practically it is wastage. With this in mind, it is certainly impressive to find this same conception so clearly brought out in the Psalms, in the passage given below. Shall we say that Scripture anticipates science and corroborates modern views of the trend of the universe? We may at least repeat once more that we never find anything in the Bible which is contrary to reasonable science, and the results that it reaches by investigation and observation. The passage is this:

> Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end. (Ps.102:25-27.)

This is again stated in Isaiah, where the comparison with a worn-out garment is also made:

> Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished (Isa. 51:6).§

The passage in the Psalm is quoted in Hebrews; which shows that the writers of the New Testament regard the earlier Scriptures as permanent and unalterable truth, even in regard to references to nature. They never suppose that these earlier statements were crude ideas, superseded in their own age by the advance of knowledge. This is still the same today; for the statements of Scripture stand unaffected by the advance of science. It is thus true of the Word of God even on the physical level, that "heaven

* See physical section, in *Evolution in the Light of Modern Knowledge* (1925) by Frederick Soddy, professor of Physical Chemistry, Oxford. He points out, on pages 401-404, that no up-building is known. Dr. R. A. Millikan considers (address in New York, 10 April, 1930) that "cosmic radiation" indicates that atoms are being built up in interstellar space; but such a view cannot be definitely verified, and Jeans shows from highly elaborate reasons, that the probabilities are enormously against it. (*The Mysterious Universe,* 1930; pp. 75, 76.)

‡ The theories on the maintenance of the sun's heat, and what is now thought most probable, are well summarized by the eminent physicist Dr. Harold Jeffreys, in: *The Earth* (1928) pp. 77-80.

† *The Universe Around Us* (1929); Sir James Jeans; p. 306.

§ We may note that the Revised Version makes no alteration in either of these passages. The quotation in Hebrews is slightly different in its wording, as it is taken from the Septuagint; the Greek translation in current use in New Testament times.

and earth shall pass away, but My Words shall not pass away," for "His truth endureth to all generations."*

If the masses of the sun and stars are thus melting away by slow degrees, and we have no knowledge that the reverse effect can take place, "this fact shows us that there must have been a beginning to it in an Act of Creation," as Sir Ambrose Fleming remarks.† In regard to the outcome of it all, however, and the future of the universe, there is much which science can never tell us. Many scientists reach very gloomy views as to a cooled-down universe and the fate of the earth as a frozen or dried-up world. But for any certainty regarding the future, we must rely on the revealed purposes of God; for only He who created the world originally can tell us of its destiny. In Scripture, we are informed of the intention of God to bring in a better age which will replace present conditions; when the primitive fertility of the earth will be restored, and the ferocity of wild animals will be subdued.‡ This again is not by evolutionary development; for it is to take place by the replacement of the present by new conditions, which is in harmony with the method of the Creator throughout the geological ages.

There are many other hints in Scripture with reference to physical nature, which accord with views that modern science is reaching; but we can only point out some of these without discussing them at length. For example, the ancients were always impressed by seeing great mountain masses standing above the general level; and they wondered why the land areas, which are so much heavier than water, did not settle down and allow the sea to flow over them, and thus to form a shallow universal ocean. The Scriptures speak of the "foundations of the mountains;" and the "foundations of the earth" are frequently mentioned. This need not be considered a mere figure of speech; for scientists now recognize that the stability of the mountains requires explanation, as well as the support of the continents above sea-level. This has given rise to the theory of "isostasy," to account for it. We read that God "weighed the mountains in scales, and the hills in a balance," and this can only be understood to mean that He provided support beneath them in proportion to their weight; which is just the question that isostasy deals with.*

Again, to touch upon a more recondite matter, it appears to be indicated in the Bible that time and space came into being with the creation of material things. For in Rom.8:38-39 we find "things present, things to come, height and depth," all classed together as "creatures," or "created things;" (as it is in the Greek and as Weymouth translates it.) What seems thus to be implied in this passage, is hinted at in other places in Scripture. For it is said in connection with the creation, that God "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." (Isa.40:22 and Ps.104:2.) It is as though great spaces were thus stretched forth to make room for the things that He was about to create. For God is Himself independent of time and space; because all time is present to Him who is the "I am," and there was no need for space before material things existed. Science has now come to perceive this; and Sir James Jeans expresses it thus:

> Modern scientific theory compels us to think of the creator as working outside time and space, which are part of His creation, just as the artist is outside his canvas. . . . The creation must have been an act of thought. We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds.

The conception of the intimate relation between time, space, and matter, is becoming familiar to science through the discussions on Relativity. This deals, however, with the relation of one to another, rather than with what these are in themselves. For as Professor Eddington reminds us in regard to time and space: "The first simple concepts are necessarily undefinable, and their nature is beyond human understanding."† Yet the Scriptures indicate to us that if we begin with God, and His work of creation, these most primary ideas can be brought within our comprehension. For God began by "stretching out the heavens" to make room for all the myriad stars of His universe.‡ And as God went on with the

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* Repeated in three of the Gospels with reference to the future.

† Presidential address already referred to; Victoria Institute, London: June 1930.

‡ See Isaiah 11:5-9 and 65:25, Rom.8:20-23, and compare Gen.3:17-19 with Isa.35:7-9 and Rev.22:2,3.

* For a discussion of isostacy, and the various theories on the support of mountain masses, see Dr. H. Jeffreys in *The Earth* (1928) chap. XI, and his conclusions on p. 202.

† A. S. Eddington, Professor of Astronomy, Cambridge; in *Space, Time and Gravitation*, p. 186.

‡ In Zechariah, three acts of God in creation are referred to as the most noteworthy: He stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man. (Zech.12:1.)

work of creation, He "built up the ages;" which can only mean that He made the time He required as His work proceeded.† We may thus perceive in the light of Scripture how the underlying fabric of the universe originated; but if science ignores creation, it must remain mystified; and it can only fall back upon mathematical formulae to express its conceptions, as we are often told.

Is it not, therefore, remarkable that the Bible, instead of looking to science for its confirmation, in reality anticipates the highest and deepest that science can reach; and not only so, but brings these within the limits of our comprehension. Surely, these are marks of Divine guidance and oversight in what is written; and they are reassuring to our belief that the Scriptures are a revelation from God.

The Fighter of Fairmount

CLARENCE TRUE WILSON, D.D.,LL.D.

III

SPIRITUALISTS

ONE Sunday morning in '82, a beautiful day, the pastor looked out over his usually crowded congregation and missed whole families from church; vacant pews stared him in the face. At the close of the service he inquired for the absentees. He was told that over in Crisfield the spiritualists were holding forth; "and, Brother Wilson, it is remarkable how they call up all our dead relatives." Mrs. Hall heard her mother's voice. "She said if she could only touch my head again like she used to stroke my hair. Well, everybody who has lost a dear one can hear from them and see them tripping about the room—all in white."

The next day the preacher called upon five or six of his sailor friends, explained the mediumistic trickery, now a "learned profession," and proposed that we go over in a sail boat and "tonight, while the white angels are touching people's heads and whispering in their ears, you each grab one and I will jump to the platform and turn over the cabinet where two or three women and one man are whispering over invisible wires and imitating voices long since deceased."

The scheme worked like a charm. The hall was crowded to suffocation. After a brief lecture on Communication with the dead loved ones, all lights went out. "Now think of who you would like to hear or see." A woman screams, "I heard my mother's voice; there she is coming toward me, all in white." A stalwart sailor grabbed "it"; a preacher of muscular Christianity sprung to the platform and overturned the cabinet. There in blazing light sat the operators surrounded by broken wires designed to carry angel messages to the ears of an awe-stricken audience. But how about that departed mother all in white now tightly held in a Fairmount sailor's embrace? I won't attempt to solve all of the mystery of that evening; but I am convinced it was nobody's mother. For it was a "man"—of the visiting spiritualist's party.

Did the audience offer a vote of thanks for this revelation of the true facts? They did not. They cried with one accord, "Kill them; throw them out of the window. Brain them with those chairs." When this was all attempted it was discovered that this little band of stalwart sailors had counted the cost. They had calculated the resentment of the dupes, but concluded that fools are cowards and it would be no trouble to wipe up a whole hallful of them.

A STALWART IN EVERYTHING

It was not long before the famous cyclone of September '82 swept the Chesapeake Bay. A hundred vessels went to the bottom or were piled up on sandbars and coasts. Captain Frank Green had sailed out of Baltimore and he was entering the Sound when the black squall struck his vessel, swung her around like a top, and turned her over and over again, broke off both masts, emptied her full cargo, drowned the crew, and carried her upside down two or three miles bumping on sandbars and promontories and finally swinging her upside down she went to the bottom in that position. The captain and the negro, all that was left of those on board, struggled in the water. The negro could not swim, but the captain held to the upturned rudder and held up the colored man until the ship began to sink. Then the helpless negro grabbed the captain by the

† God is called "the King of the ages," and thoughts were in His mind "before the ages began." Such expressions are frequently used, and come out more plainly in the Greek.

throat. Just as they were both going down Captain Green struck the man to release his grasp. The lone survivor now struck out and managed to swim through that terrible sea to the nearest shore. The vessel was left to the mercy of the waves, driven and tossed. The captain from exposure and prolonged stay in the water of that fierce storm had contracted pneumonia and was taken home. All he owned of this world's goods was in that vessel, now a hopeless wreck, while his own life was despaired of by all the community.

The preacher was at his house at once. Prayers were offered for Frank Green's speedy recovery, the necessary help sent to the home. A doctor and competent nurse were furnished. But this was not enough. Within two hours of his leaving that bedside the pastor had the sailors of the community together. A hundred followed their leader and were making their way to fishing islands. Frank L. Hamblen, the director of the fish and oyster settlements, loaned the sailor-preacher all his tackling and four vessels, and in an incredibly short time they were off to the wrecked ship. It is Saturday morning, but by twelve o'clock that night the ship had been raised, turned over, righted up, pumped out, floated again, and towed to docking. That Sunday morning the worshiping congregation looked up at their preacher as a superman who could raise ships as well as souls.

Moving From Fairmount

The Wilmington Conference was to open in Cambridge, Maryland, March 20, 1883. The venerable Bishop Simpson, friend of Lincoln, patriot, prophet, the greatest preacher of his century, was to preside. Three Presiding Elders of the Conference were to be appointed. The Salisbury District was to have a new leader. His territory would embrace the lower counties of the eastern shore of Maryland, a good section of lower Delaware, and the two counties of Eastern Shore Virginia. It was border territory. The war might be over but the worse reconstructive period had left its unhealed wound. Unreconstructed Southern sympathizers would sometimes say to a Northern preacher, "You are not wanted here, and, if you have any regard for your health, don't show yourself at church next Sunday or around this community again." We had men in those days who met those conditions like men.

But there came a day when a new Presiding Elder traveled that district. He was a pompous brother with a loud sounding voice and great avoirdupois. When he met an invitation like that, he abandoned the work in two counties of Virginia and failed to come to certain other places in lower Maryland and lost as much as twenty ordinary men could build up in twenty-five years. Bishop Simpson thought the territory needed heroic treatment. He picked the Fairmount preacher for Presiding Elder of Salisbury District. There was great opposition. The man who had given away all those churches, members, Sunday schools, and territory was pronounced against a man of that kind going in. They came in a body, seven of them. They said, "Why Bishop, this man is fresh from the captaincy of a vessel. He was a hard master. He always takes up the fight for anyone he thinks is getting the worst of it. Your honored colleague, Bishop Ames, once rebuked a poor old preacher for whispering so severely that the invalid fainted away and Jab Wilson went to the Bishop at the close of the service and gave him one minute to call the Conference and openly apologize. 'Well,' said the saintly bishop, 'Brethren, I have seen Bishop Ames a few times in my life when I would have prayed for a man like you describe to handle him. The situation seemed to call for him.' Well, Bishop, you will ruin the Conference. 'Now, brethren, I am going to appoint three nice, conservative, careful brethren just like yourselves. I think you will have to let me pick just one of my own kind.' "

And John A. B. Wilson was read off for Presiding Elder of the Salisbury District.

He would naturally go to live at Salisbury, the county seat of Wicomico County. But the Somerset County colored people still needed his protection and the local option law and sentiment of his watchcare. Besides he was attached to this county. He decided on living in Princess Anne. It was only fifteen miles from Fairmount, the county seat, an aristocratic old town of choice families and high ideals with fine schools and cultured church-life. Here he wished to live.

But the powers that be were not reciprocal in this plan. The wealthy people were not Methodists and they did not want that negro advocate and Temperance agitator in their midst. There were seven or eight houses available in the little town of eight hundred inhabitants. But when the new appointee

started out to rent a place, it was startling to find how they had each just been rented. The uniformity of the answer could not be lost upon him. James W. Dennis, Robert F. Brettin, John W. Crisfield and Henry W. Page had pooled funds and rented by the month every vacant house in town. These aristocrats wished for peace at any price.

The term of a Presiding Elder at that period was four years. There was a colored man who had a very good house with a five year lease. One year had passed. Mr. Wilson repaired to this humble house, kept by Leo Maddox. That was at night. He said, "Leo, I need a house in Princess Ann for my family. You have four years more of a lease and that is just what I need. There are several houses in this town, but they don't want to rent them to me. You can get any of them. What will you sell me this lease for if I pay your moving expenses?" "Mr. Wilson, you have done so much for my people, that you could have my house if I had to move out and sleep in the county road. You can have it by simply paying the rent."

We made over and moved into this house of the colored restaurant keeper. It was owned by the leader of the opposition, but we had the lease. For four years that was the center of the history-making of the peninsula. Twenty-six new churches where none existed before were planned for there and planted to grow through all coming time. Revivals of far-reaching influence swept the Salisbury District with an average of twenty-four hundred conversions and accessions to church membership. In the denominational tabulations of efficient districts in the proportionate advance in membership, church property, and gifts to the benevolent enterprises of the Church, this district stood 555. The second year it stood 1. And there it stood through the quadrennium.

The courtly manner, energetic leadership of everything good, and the gracious treatment even of former foes won respect that deepened into admiration, that culminated in love. The united citizens must have him for an orator on Decoration Day. The impression was so profound he was to deliver the county oration on the Fourth of July. And after that, the four men who had rented the houses to keep him out now secured the most sitely and stately residence in Princess Anne, and one evening called in our humble and crowded home to proffer it free of charge for "as long as you remain in Princess Anne." "We are not satisfied to have you live a week longer in this ex-restaurant." But he insisted that he had finally gotten adjusted and settled, didn't feel ashamed of the place at all, kind of liked the idea of living in a negro's house, thought it was appropriate, etc. And the kind neighbors "went away sorrowful, for they had large possessions;" and were determined to do something for him of whom they once said, "Art thou he that troubleth Israel?" "What, what could they do?'

There was to be a sheriff's sale in town soon. The county had erected a new, commodious jail. This left the old historic jail, a brick building, of over a hundred years, vacant. It stood on the hill in the very center of town and at its highest point. It was an unwonted, blood-curdling story that clustered around that site. Noted criminals had been incarcerated and many had been hanged here. But even more tragedy attends the story of its slave pen days, for Princess Anne was the historic slave mart of the entire peninsula. If a free negro in Philadelphia, Wilmington, or Baltimore, or at any rural point between, could be gotten drunk or given knockout drops or captured in any other way, his captors headed with him for Princess Anne. He was thrown into jail till the weekly auction at one o'clock on Saturday. Then he would find himself on that round stone platform, the auction block. The traders would gather round. The merits of the man would be extolled; the charms of the girl would be exhibited. "How much for the wench?" That term does not suggest the truth that at times the *wench* was the owner's own daughter. But selling one's own flesh and blood goes with that system. That block still stands on its ancient site, but it is covered by a church!

Another beautifully located piece of property was up for sale, the Olney Farm. Just across the ravine on another hill in plain sight of those jail steps and the auction block for slaves stood that stately mansion with its barns and butter houses and pens for the slaves in the olden times. To the surprise of all the population there gathered for the auction, the Presiding Elder appeared and put in a bid for the old jail; another bid, and he named a second. There was whispering and touching of shoulders and hurried conversations. "Wilson is going to settle here. Don't let anybody else bid against him. The County can afford to take less to get such a citizen." And it was struck off to him at a third to a half of its worth. Other

property was sold. Then the old Olney Farm came up. Wilson started the bids himself. One of the most rabid opponents, now greatest admirer, raised the bid slightly. The Presiding Elder raised again and not another would bid against him. It was announced: "Sold to Rev. John A. B. Wilson."

A few minutes after he is in the office of the County Clerk, Mr. Filmore Lankford. "Filmore," said his friend, Wilson, "make out a deed that nothing but an earthquake could shake and nothing but the fires of the Judgment Day could burn. Here is my first payment. Give me an unbreakable legal receipt for it." "Why, Mr. Wilson, what on earth are you going to do?" "Hush, Filmore, this is not the time to talk. If they ask you, tell them you don't know." "Mr. Wilson, I'll bet you are planning a colored church on the old jail site, and a negro college on the old Olney Farm."

At Home in a Saloon

During those militant days as Presiding Elder of the Salisbury District, the Pennsylvania Railroad decided to extend its Delaware and Maryland branch down into Accomack and Northampton counties of Virginia. It was in this territory that every Northern Methodist preacher with two or three exceptions had been driven out during the state of bad feelings subsequent to the Civil War.

The Presiding Elder followed the survey and the laying out of the towns and planted a Methodist church in every town with a prospect of becoming more than a station, started Sunday schools wherever there was a crossroads settlement, organized classes for probationers, the nucleus of churches.

The end of the road was at Cape Charles, already a considerable town. The fame of this militant Presiding Elder preceded him. It was rumored that he was coming down there to preach. He had friends go to the pastors of the several churches, but "no" was the uniform answer. They applied for the school house. At once objections were lodged. On his arrival, he asked for the hotel porch. It was granted, but the grant was soon rescinded. It was cold weather; a house of some kind was needed or a service could not well be held. It went around the town that the Presiding Elder was completely blocked; no one would let him preach in any place.

But the leading saloon keeper heard it, and remembering that his mother had been a Methodist, came to the hotel, sought out the Methodist preacher, and said, "If you would honor my saloon by preaching in it, you can turn my bar into a pulpit. I will set it with a hundred chairs and get up a congregation." It was just the opportunity that this militant man would have coveted. He accepted instantaneously. The saloon-keeper went into the bottom of his trunk, got out the Bible that his mother had given him, which had suffered no wear and tear since, put a nice cover over the bar, laid a Bible and some hymn books on it, the place was properly set and the crowds began to come. Mr. Wilson was at his best. He sang his favorite hymn:

> Arise, my soul, arise;
> Shake off thy guilty fears,
> A bleeding sacrifice
> In thy behalf appears.

knelt, and offered a prayer that would have moved a heart of stone, and did melt all the stony hearts. Everybody wept; some wept aloud. He read three or four favorite passages of Scripture that reminded many of their early training; preached on "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest for your souls."

When he gave the invitation, forty-five stalwart men turned both sides of that bar into an altar. A class meeting was organized with the saloon-keeper as class leader. Another bon-fire occurred when bar-room fixtures and whiskey barrels went up in flame, and several things were accomplished —a saloon was put out of business peaceably; a Methodist Episcopal Church was organized; a racial, sectional and religious prejudice was allayed, and in two nights half a hundred souls were converted to the living of the Christian life. And when one sees beautiful Cape Charles, Virginia, a city of lovely homes and thriving churches and schools, and wonders how they were planted, he can take this story as the origin of the First Methodist Episcopal Church of Cape Charles, Virginia.

It is a prime religious peril of the day to take part of the Scriptures but not "all" (Luke 24:25). "We have men today claiming to take the Bible, who only partially accept the statements." The first evil step is the modification of Christianity, finally its rejection. "The Word of God cannot be broken."

Current Scientific Discoveries

Professor George McCready Price, M.A.

Some Glimpses of the Evolution Controversy

THE present is a period of utter chaos in almost all of the biological sciences, so far as the evolutionary philosophy is concerned. The noisy claims of the propagandists of this philosophy that "all scientists" are now agreed on the general idea of organic evolution, need to be taken with several of the proverbial grains of salt. For although no prominent biologist has come out openly with a blanket repudiation of the entire theory, it is evident to any intelligent onlooker that a very rapid disintegration is going on among those who are more concerned about scientific truth than about a dogma which has already become an orthodoxy to be questioned only by the courageous and the independent minded.

A very brief statement about four large scholarly works, each by a scientist of international standing, may help to indicate some trends of the biological phases of the evolution problem, though many other books, as well as scores of magazine articles might be referred to as similarly representative of the present bewildered condition of the biological world.

The first I wish to mention is *Nomogenesis, or Evolution Determined by Law,* by Dr. Leo S. Berg, an ichthyologist of the State University of Leningrad, Russia. It was published in an English translation in London, 1926, with an Introduction by Prof. D'Arcy W. Thompson, of Scotland.

As might be expected, this work of Berg's is a highly technical work, with a tremendous bibliography of nearly 500 titles. It is aimed especially at the Darwinian theory of chance variations in all directions; Berg argues that thousands of biological facts are now known which refute this theory of chance variations; all variations (in the larger sense of this word) are always in definite, purposive directions. The book contains scores of quotable passages against many of the popular ideas inherited from the days of Charles Darwin. Here are some:

> The struggle for life is a fact that cannot be controverted. But it is not connected, as was thought by Darwin, with the selection of single, best-adapted individuals. The struggle for existence is not a progressive, it is a conservative agency; it does not spare the most diverging individuals, exterminating the others; but, on the contrary, maintains the standard and restricts variation... Since the struggle for existence does not lead to the preservation of single favored individuals, but, on the contrary, tends to maintain the standard, all theories of evolution based on natural selection fall to the ground: to such belong not only the theory of Darwin, but also the mutation theory of de Vries and the hybridization theory of Lotsy. (pp. 400, 402.)

Berg repudiates the monophyletic theory, or the theory of all the animal forms having originated from one or only a very few original forms, as advocated by Darwin and most subsequent writers. He thinks that Linnaeus was in error in advocating a separate creation for each group of living things which he called a "species," though Berg declares that "Linnaeus, from the purely quantitative side, was nearer the truth." (P. 358.) And he adds:

> To support the view that animals descended from four or five progenitors is now impossible: the number of primal ancestors must be computed in thousands or tens of thousands (p. 358).

And he quotes another Russian scientist who speaks of even "millions of initial points." At the very close of the book he declares: "Organisms have developed from tens of thousands of primary forms, *i. e.*, polyphyletically." (p. 406.)

Berg has been driven to this position because the modern study of paleontology does not reveal any of the long-hoped-for transitional forms between the various phyla, or between the classes, "and, possibly, not even between the orders." (p. 347.) As he says, the number of phyla, classes, orders, etc., is being continually increased, both in the study of the fossils and also in the study of the living forms. "And this increase is, in an overwhelming majority of cases, due to authors realizing that they are unable to derive one group

from another, *i. e.*, it testifies in favor of polyphyleticism." (p. 341.)

This tendency toward the multiplication of the great groups is illustrated by the recent book of Austin H. Clark, of the U. S. National Museum. It is entitled: *The New Evolution*: *Zoogenesis,* and was published in 1930. Clark is a high-class marine zoologist, which means that he is a specialist in the study of certain kinds of deep-sea life, such as the crinoids and others of the *Echinodermata.* Hitherto the number of phyla or major groups of the animal kingdom has been about a dozen; but Clark is impressed with the radical distinctness of several other groups, and so he makes some twenty phyla, and declares that they have remained separate and distinct from the beginning. The next subdivision of the phyla gives us the *classes;* and Clark says, "as a rule the classes within each major group are entirely distinct from each other and do not intergrade." (p. 221.) The same phenomena of discontinuity and absence of intermediate types, though in a less extreme form, is seen among the orders, suborders, and families; and he argues that the absolute lack of intermediates whether among the fossils or among the living forms proves that such intermediates never existed. He illustrates what he means by saying,

> the whales and seals are always whales and seals, and show little or no approach to any other type of mammal. Similarly, there are no intermediates between turtles and snakes, or between turtles and lizards, all of which are reptiles; or between squid and oysters, though both types are mollusks (p. 167).

He declares most emphatically that "It is utterly impossible for any living thing to arise spontaneously" (p. 164); and he makes this the foundation for his theory that "all types of animal life must be explained in terms of a primitive single cell." (p. 190.) The rule of life only from antecedent life "has no exceptions, and it is inconceivable that there should be exceptions" (p. 164); nevertheless he gives us no hint as to how this primitive cell originated. But he goes on to argue that the sudden or simultaneous appearance of all the great groups of life "simply means that life at its very beginnings developed at once and simultaneously from the primitive cell in every possible direction, giving rise to some original form or forms in every phylum." (p. 190.) He protests that this is not creationism; but it is just as evident that it has little resemblance to the scheme usually associated with the names of Darwin, Huxley, and Spencer.

Clark agrees with the newer views of Henry Fairfield Osborn when he says:

> Man is not an ape, and in spite of the similarity between them there is not the slightest evidence that man is descended from an ape. (p. 224.)... From what has just been said it is impossible to believe that such 'missing links' ever actually existed. (p. 226.)...In the light of all the evidence available at the present time, there is no justification in assuming that such a thing as a "missing link" ever existed, or indeed could ever have existed. (pp. 226, 227.)

Clark's theory reminds us of the views of Dr. Hans Przibram, the distinguished experimental biologist of the Continent, who delivered some addresses about two years ago before some of the learned societies of London, in which he told his hearers that we ought to face the possibility that every species among the higher forms of animals may have developed *independently of all the others from a distinct species of protozoan.* One zoologist in commenting on this theory calls it "a doctrine of special creation at one remove." Certainly it has little resemblance to what is termed the evolution theory.

I have not space to say much about the two other books to which reference was made at the beginning of this article. One is *Biological Principles,* by J. H. Woodger, of the University of London, published in 1929. It is a critical study of most of the foundation ideas of biology, though the author has no personal axe to grind in the way of propounding a new evolutionary theory of his own. Indeed, only a small part of this large book is devoted to the evolution theory: In this part, however, he seems to get at the very bottom of things. He points out that the laws of heredity seem to preclude the possibility that really *new* kinds can develop by any known process of organic life; the present persistence of millions of the lower organisms (from which it is argued that the higher have developed) seems to Woodger to throw doubt on the entire process of organic evolution. If the original amoeba had within itself "the promise and potency" of all the varied life of today, why do we not see the modern protozoans developing into higher forms? "We have amoebae still with us," he says. "Are they then as rich in imminent endowment as their predecessors, or have they partly lost it? If they are still as rich how have they contrived to conceal the fact? If they have lost part of their original endowment why

have they not also changed?" (p. 409.) He shows that the process of evolutionary development, if it ever occurred, is a unique event in the history of the world; and we cannot derive any law from one unique example.

> If we conceive the world as "governed by unchanging laws" it is difficult to see how evolution is possible...But if evolution has consisted in a succession of unique changes then it is clearly meaningless to speak of a "law of evolution" or of a "cause of evolution" because, as we have seen, causal laws and the causal postulate do not deal with unique changes. (p. 449.)

The Nature of Living Matter, by Lancelot Hogben of the University of London, appeared the early part of the present year. It is a brilliantly written book, and Hogben laments the tendency toward ancestor worship which prevails among the countrymen of Darwin and Huxley. He declares:

> It may be that when the history of the evolutionary hypothesis is written two centuries hence, Bateson's "Materials for the Study of Variation" will assume a more prominent place than *The Origin of Species.* It may be that the name of Thomas Hunt Morgan will be mentioned in its pages more often than that of Charles Darwin. (p. 171.)

He tells us that Darwin had two distinct problems in view in writing his *Origin;* and in the course of its composition he often forgot the distinction between them. "One was how different types of animals have come to persist in different parts of the world. The other was how an evolutionary process could take place at all." (p. 172.) That the struggle for existence may explain the survival of certain types, Hogben thinks "is highly plausible." But he denies that Darwin's theory has any *creative* principle about it; hence it cannot in the least explain how an evolutionary process could take place at all—which is the second of these two problems. "Herein lies the fundamental difference between the standpoint adopted by Morgan and the Darwinian doctrine. Darwin really believed in the Origin of Species by natural selection. Morgan believes in the Origin of Gaps by natural selection." (173.)

Like all experimental biologists, Hogben is an enthusiastic believer in Mendelism as the real key to the phenomena of heredity. Accordingly, he has little use for either the Lamarckian or the Darwinian theory. Of these he declares:

> Both, more particularly the latter, had a peculiarly sterilizing influence on the growth of experimental biology. Obsessed with the principle of universal adaptation which Natural Selection had secularized, zoology, from the publication of *The Origin of Species* to the rediscovery of Mendel's laws, wandered for forty years in a wilderness of phylogenetic speculation (p. 117).

Occupied almost entirely in the futile work of constructing hypothetical pedigrees.

I need not go further with illustrative selections. Two important facts stand out in high relief from any careful examination of contemporary biological work. One is that essentially no modern biologists have any confidence in those theories or explanations offered by Darwin two generations ago for the way in which new kinds of creatures come into existence. The other outstanding fact is the utter chaos which prevails throughout all the theoretical aspects of biology. Most modern students of these prolems are more than ever convinced that while Darwin may have given us some light on the survival of the fittest, he completely fooled the world (and himself also) in leading them to think that he had thereby explained the arrival of the fittest,—a vastly different problem entirely. Today this problem of the arrival of the fittest, or the origin of real new kinds of animals and plants, still cries out for scientific solution. And with the utter collapse of the geological argument, as illustrated by the author's recent work, *The Geological-Ages Hoax,* all intelligent people ought to be able to see that there is not sufficient real science about the theory of organic evolution to require a decent burial. Most scientists do not yet see this at all clearly; but an acknowledgment of this fact is only a question of time.

REFERRING to the leading editorial in the May number of this magazine, Dr. Thompson W. McKinney, in *The Methodist,* writes: "Every truth-loving minister and layman who does not read that most readable magazine, CHRISTIAN FAITH AND LIFE, should immediately buy, beg, borrow, or otherwise secure the current number and read and inwardly digest the leading editorial, 'Is There Peril in the Worship of Jesus?' "

The Church in Europe

FREDERICK HASSKARL, M.A.,B.D.

The Grand Old Preacher of Leipzig

LEIPZIG, after Berlin and Hamburg, is the largest business and industrial center in Germany. It can boast of one of the most influential universities in the world. In fact up until recently it was the largest numerically in Germany, being outstripped now by Berlin and Munich. To its alumni belong such names as Goethe, Klopfstock, Jean Paul Richter, Fichte, Schelling, etc. Music lovers tell us, that it was here that Bach and Mendelssohn brought into being their incomparable harmonies. Literary students inform us, that Lessing, the father of German national Literature—as Luther was the father of the modern German language through his translation of the Bible—produced his first play in the city theatre. Indeed, the philosopher Leibnitz and the composer Wagner were natives here.

The ubiquitous lover of books will inform you that Leipzig is the greatest book publishing center in the world. It is a city of about 500,000 inhabitants. There are 900 publishers and booksellers. About 11,000 firms in other cities of Europe are represented here. If you write something which you insist the rest of the world must know about, just send your MS to Leipzig, for without difficulty you can have it printed in at least 300 languages.

On my desk I have three books: *Biblia Hebraica; Novum Testamentum Triglottum, Graece Latine Germanice; The New Testament.* On the title page of each I read in the order just given: "Lipsiae, sumptibus et typis Caroli Tauchnitii, 1839; Lipsiae, Hermann Mendelssohn, 1865; Leipzig, Bernhard Tauchnitz, London: Sampson Low, Son, and Marston, 1869. Look over your own library!

Aside from all these things, who knows that Leipzig is a city from which have streamed untold blessings of evangelical Christianity, since Dr. Martin Luther held his famous disputation in 1519 with Dr. Eck of the Roman Catholic Church of the sixteenth Century?

Recently I have read the following: "It seems a far cry from the Jewish Institute of a German university to all these things and yet how intimately the things in God's Kingdom are connected—Jewish Missions, Foreign Missions, Inner Missions, Deaconess Work, and now at last a common seminary for college graduates in India—Tranquebar, India!" (C. Theo. Benze, Prof. Mt. Airy Theological Seminary.)

The above quotation has reference to the blessings that have flowed from evangelical Leipzig. For instance, the "Jewish Institute" is the world-famous "Institutum Judaicum," so well known because of the great Prof. Franz Delitzsch. This positive Hebrew scholar was not of Hebrew birth, but a plain Lutheran pastor in Saxony who was called to a professorship at the university because of his profound erudition. It was he who made the classical Translation of the New Testament into the original of the Old Testament. His writings on the Old Testament belong to the classics of conservative theology. The "Institute" is a seminary to train Jewish missionaries. If you wish, you may attend its lectures daily!

At almost every turn you meet witnesses of the Power of the Gospel of Jesus Christ. However, we are especially interested in "The Grand Old Preacher of Leipzig." He was Dr. Oscar Pank. Not long ago he was called into the Life of the age of 91. He has often been called the Spurgeon of Germany. Thousands flocked to hear him from the four corners of the globe. Learned, orthodox, forceful,—an outstanding, burning personality. His German reminds one of the Master Goethe. On account of this exquisite beauty of diction, one finds it difficult to translate. One feels the truth of the adage: "A translation is the shadow of the original."

Let us in spirit attend his church on a Lord's Day. We approach the largest ecclesiastical edifice in the inner city. It is the renowned "Thomaskirche" or "St. Thomas," completed in 1496. Luther on one occasion

thundered from its high pulpit. Here Johann Sebastian Bach was the organist. Here this devout musical genius composed his incomparable sacred music. It is here where Dr. Oscar Pank rose to the height of his pulpit fame. Here we see professors from the university, large groups of students and visitors from everywhere. It is probable that we have to stand throughout the services.

I have selected but two excerpts from two quite different sermons. I shall explain the last first. It was preached over 40 years ago. It reveals the old truth that "Modernism" is not so modern as many of its advocates really believe. The first quotation is taken from Dr. Pank's introductory sermon as the Pastor of the Thomaskirche. It is indicative of the sound Gospel preaching of this truly great and godly man for over a generation in one of Germany's most famous pulpits.

My Open Confession

"Deeply moved I have ascended for the first time the steps to this pulpit. The solemn words spoken to me at the altar are resounding in my inner most conscience. . . Do not expect great promises from me. What I have to promise, I have already promised at the altar. That is a grave enough responsibility for any man to bear...Many hundreds are now looking at me as I stand here. You indeed have a holy right to expect a word from me—an answer to the question, 'What stand do you take to this your office?' Let me give answer, in that I open this Book, the Word of God, and read

Rom. 1:16—For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

"In this word, Christian Friends, you have your pastor's open confession. 'I am not ashamed of the Gospel of Jesus Christ.' That I should ever have thought to bring you anything else, that I should even dare to do so, you yourselves do not expect, If it were something else, what could it be? My knowledge and my wisdom? I should tremble every time I saw them before me, immortal souls, hungering, thirsting for the water of life and the bread of life—among them so many, whose shoe latchet I am not worthy to unloose regarding human knowledge—and I should desire to satisfy their hunger with my wisdom, to nourish them with my bread! Only that can keep me in this pulpit, only that establishes my holy right to stand here with confidence, namely, that it is not my bread, that I have to give, but the Bread of Another; not *man's* word, but *God's* Word; not wisdom from below, but wisdom from on high, the Gospel from Heaven, the high, holy, eternal Gospel of Jesus Christ, our Lord and Saviour.... Evangelical Friends, you know this Evangel! The Gospel, that is the good Tidings—the whole, the complete Message of our redemption and salvation. That above all things should be expected from an evangelical pastor, and as the name itself states, a messenger of good Tidings; Oh, Child of man, thou shalt live, fear not, there is a Saviour of Sinners! For we have a faithful word of the merciful free grace of God against sin, the Gospel of Jesus Christ! Understand well: The Gospel of Jesus Christ. That is to say: not only the Gospel which *deals* with Christ, Who once lived about 1900 years ago, but also the Gospel in which He *reveals* Himself living today. He Himself, Jesus Christ, is the Gospel! He does not only teach it; He is our reconciliation with God. He not only shows us Heaven; He is the Way to Heaven. No one cometh to the Father but through Him. That is the great Gospel for all generations, all peoples and all languages!"

Prayer

"The whole Bible is one grand continuous call to prayer. It makes it the condition of every beginning in the Christian Faith. It is the only condition for growth and continuance therein...An evil frosty breeze is now blowing through our day and generation. There are few who do not feel it. It is one of doubt, What has it to say concerning prayer? One attempts indeed to clothe it in the mildest form possible: 'We do not deny to prayer in any sense of the word a beneficial effect, a soothing power to man, but let no one expect this result from prayer, namely, that in the chain of a law controlled order of things a single unit of the same should change, because a prayerful hand takes hold of it. For has not God, it is asked, from eternity ordered an established progression of things, which no man can change, not even God Himself, without confusing even His own works? Does He Himself not show satisfactorily, that He abides by this order, in that He permits so many fervent prayers of man to go unanswered?' So speaks the sophistic rationalist. So he has spoken not only since yester-

day, but so he has spoken for centuries and millenniums. However, is it not another miracle, despite all rationalistic argument, that prayer has not ceased; despite all the 'apparent futility' of it, that the positive need of prayer, yes, of the prayerful life, has not died out! It will never die out. Consider those who probably have not folded their hands in prayer for years, who have spoken against prayer with the greatest certainty, do you think it impossible that they will some day fall to their knees—*learn* to fall to their knees? If they do not pray themselves, no doubt they want their children to pray. Indeed even they would be sadly uneasy, if their children thought about prayer as they do! If they do not pray now, the hour will probably come, in which they will pray, despite the opposing 'reason.' At the sick bed of a beloved child, at the death bed of a precious life, oh, *there* many a rationalistic theory has been blasted as chaff is blown away before the wind....Of course there is an established order in the world of nature. However upon this earth of ours the freedom of man exerts itself incalculably. Must not a higher Hand reign over both the world of nature and of man, if a plan of world's history, a real world government are to take place at all? Must there not be an eternal will over against the free play which God allows man, One, which can use his own Majestic freedom according to His infinite wisdom? World-government—that great word—does not mean 'letting things take their own course.' That indeed would be no government at all! On the contrary there are the continuous ordaining and weaving of the thousand threads, as they spin themselves out of nature and the freedom of man into a texture, which agrees with God's will and purpose; into a texture, I have said, in which are interwoven also prayers. Therefore, with an Abraham and a Moses, a Peter, and a Paul, with the pious of all ages, let us remain steadfast in the Faith in the God, Who has not been retired, but Who is ever active, Whose eye slumbers not, Whose might never diminishes, Who knows all the stars in the heavens, but also all the tears in the eyes of His own, of Whom the Lord Jesus says in our text: 'Your Father knoweth what things ye have need of before you ask Him.'—Yet 'Pray without ceasing'!"

Many a soul who has heard "The Grand Old Preacher of Leipzig" preach has said:

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Rom.10:5.

Wilmington, Delaware

The Church

The church stands before the world today as a great supernaturally constructed institution without the power to direct and properly move its multiplied machinery.

It is giving itself largely to human instrumentalities with the hope of overcoming that conscious lack so evident in the majority of churches not only in this country but throughout the world.

A great deal of this present situation may be attributed to a false conception of power.

Although the number, the name, the wealth and the influence of the church are greater than ever today, not one of these is equivalent to that power that molds the heart and is the life of the church of God.

Our Lord had no influence or wealth; He had not enough influence to get a fair trial; but He had the power to return to this earth and walk among his fellows. He had that power that is seemingly lost to the church of today.

"Why does not the church do something practical, and something which the world needs to have done?" How often we hear this question, and how often the temptation comes to conform to the world. Here is a good answer to that question: Men who speak thus usually have in mind some specific task which they think the Church ought to do. For instance, the church ought to settle strikes. If the church cannot settle strikes, why should there be any church at all? The church ought to put an end to wars. If the church cannot end wars, better have no church. The church ought to elect the best candidates to office. If the church does not do this, then let the church lie down and die. The church ought to give *ex cathedra* announcements in regard to the thousand problems which, like so many frogs, come up out of the Nile of modern life to disturb our complex civilization. Why does not the church do these things?

Because it is engaged in a greater business. The supreme work of the church is to make the human heart right. That is the one thing which she has been given to do. Just in proportion as she does that, does she fulfill her mission. When the human heart is right there will be no strikes, no wars, no injustices, or outrages in the world.—*C. E. Jefferson, D.D.*

THE PULPIT

JAMES M. GRAY, D.D.
I. M. HARGETT, D.D.
ELMER ELLSWORTH HELMS, D.D.
FLOYD TOMKINS, D.D., LL.D.
MILTON HAROLD NICHOLS, D.D.
WALTER D. BUCHANAN, D.D., LL.D.
CLARENCE EDWARD MACARTNEY, D.D.
REV. CARLTON R. VANHOOK
THOMAS S. BROCK, S.T.D.

The Closed Bible and the Open Mind

REV. CARLTON R. VAN HOOK, M.A.

The entrance of thy word giveth light; it giveth understanding to the simple.—Psalms 119:130.

SOMETIME recently I attended a banquet held by the graduates of a certain theological school of long and famous history. The addresses which were given impressed me by their insistence upon one prime requisite for the student, for the members of the faculty, in fact, for everyone. This requisite was "the open mind." We were told again and again that this was fundamental and that when students attended this college they were encouraged to bring with them an open mind—wide open, in fact.

There was not much said about the Bible. We were not told that the Bible was any supreme book of authority nor that a theological school was supposed to teach the Bible as God's Word, and that young men who were training for the ministry should have above all things else a firm, vivid intellectual and spiritual understanding of the Book. I say, we did not hear much about that. I certainly am loath to believe that this was intentional or that any disrespect or doubt of God's Holy Word was in the minds of the speakers. But the fact remains that the changes were rung not on any criterion or standard of faith and belief but on an open mind. I wonder if there is not a fallacy here and likewise if there is not a real tragedy. Certainly no one could be expected to have a mind closed to truth. That is not desirable nor wise, but suicidal.

But, after all, are there not some things that we can believe? Is the Bible the only sufficient rule for our faith and our practice? If some of these modern ideas and theories come into conflict with its teachings, have we not a right to believe and expect the Bible to be right and modern theories wrong? Or shall we calmly close the Book and open our minds to every passing whim and theory which so abound today?

On that first Easter Sunday evening two men were on the way from Jerusalem to Emmaus. Heartbroken, discouraged and dejected, they went their weary way. A stranger joined them; inquired the reason for their sadness, and they were surprised at his apparent ignorance. They said, "Art thou a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

Then they told Him what had happened and how that very morning it had been reported that Jesus who had been crucified, was alive, and that search had been made for Him, but He had not been found.

Then this stranger began (His words seem possibly a little severe), "O foolish ones, and slow of heart to believe." And He began in the Holy Scriptures with Moses and the Psalms and the Prophets and told them of all the things that had been spoken in these Scriptures concerning the Christ. Shortly afterward he vanished from their sight, but they could not forget what he had said and with joy they gave their testimony to the world: "Did not our hearts burn within us as He talked with us by the way and while he opened to us the Scriptures?" Note the significant word, "He opened to us the Scriptures."

Now it seems that the Master Teacher, the Word of all life, knew just exactly the need of His discouraged disciples. There apparently was no discussion of creed, philosophy or theories of men, but there was the explanation of "Thus saith the Lord."

On the day of Pentecost when the Apostle Peter preached to his fellow countrymen the sermon which was used of God to turn three thousand men and women to the Lord, it was really an opening of the Scriptures. There was nothing very remarkable about the sermon, judged by homiletical standards, but it was effective and the apostle's use of Scripture was justified by the results.

When Stephen, the first Christian martyr,

made his famous defense before the council, he wasted no time in finely spun theories or explanations, but opened to them the Scriptures. He recited the ancient glory of their fathers, reminded them how wonderfully God had dealt with His people in giving them deliverance from their oppressors, yet how they had turned from Him to their own counsels and to their own ways, and then cried, "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye."

What was the effect of such preaching? We read, "When they heard these things, they were cut to the heart." We see again fulfilled that declaration, "Thy Word is sharper than any two-edged word."

The Christian Church today stands in some respects like these two disciples and these two congregations. Jesus has been taken away and they do not know where he is. They are uncertain about Him, about His character, about His deity, about His mission and purpose in the world and they are confused and troubled. Shall we say to the Church, "Open your mind. Become acquainted with all the changing theories of the changing hour?" Or shall we tell them to do as Jesus and the early preachers did, open the closed Book of Life, drink deep from its well of living water, sit humbly at the feet of those inspired men who in an age dark and troubled held forth the certain light of God's grace? We believe that "the entrance of Thy Word giveth light."

Every preacher of the Gospel has noted, sometimes with surprise, yet always with delight, the way in which his congregations will respond to Bible teaching. Let the preacher begin to tell the Bible story. Tell it simply and reverently and with due regard to the proper understanding and explanation of what he tells, and immediately his congregation is awake. They love to hear the Bible and how foolish we are as preachers not to use it more. It is a sad fact that our people do not know God's Word first-hand and while we could wish that they did, this thing is certain, if the preacher wants to tell his people anything new, he can find it in God's Word. It is the supreme business of the minister and of the Church to set forth the truths of God's Holy Word, and there is no man under heaven that has a more exalted mission nor one more satisfying and productive of eternal results than the preacher who Sunday after Sunday faithfully preaches the Word.

Sometime ago a devout Canadian gentleman, a faithful member of the Church, and one who loved his Lord, gave the hand of his daughter to the man of her choice. After the wedding ceremony the happy couple set off by automobile upon their honeymoon. They were attended with every good wish of their friends and loved ones. Within one hour, word was flashed back to the father that his daughter and her husband had both been killed. What a tragedy! One hour feasting and joy, mirth and gladness; the next desolation, sadness, and death. Like thousands of others before him, this grief-stricken fathered opened God's Word seeking comfort which could be found in no other place. Later he chanced one day to say to his minister, that he did not know how he would have been able to get on had it not been for the comfort and promises of God's Word. The minister in this case happened to be a Modernist, who regarded the Bible as simply one among the world's ancient books, so he replied warning his friend of the danger of reading the Bible uncritically.

"What," replied the astonished man, "can I not read God's Word and believe it and be comforted by it?"

"It is not all God's Word," replied the minister. "Some of it is true and some of it is not. You have to discriminate."

"I cannot make such differences," replied the layman. "No," said the minister, "such discriminations are not for you, but for me. I am the specialist. Instead of reading the Bible you should have come to me. I know what is true and what is not."

This is no imaginary case, but an actual happening. I fear it is too often repeated today. It is the day of the closed Bible and the open mind.

"Close the Book," said this minister. "You cannot depend upon it. It will mislead you. Let me tell you what is true."

The Gideons are a band of traveling salesmen. They are continually on the road coming into contact with all sorts of people, oftentimes too, in danger themselves; yet they maintain a firm belief in God's Word. A belief, too, which is expressed in concrete deeds, for they put Bibles into every guest room of the hotels of America. Only eternity will reveal the wonderful good which these Bibles do in preventing sin, and in encouraging righteousness. One traveler who had read one of these Gideon Bibles, in writing to this splendid organization said, "I had

not been a Christian until one night I failed to bring any magazines to my room. I saw the Bible and read from the references until two in the morning. That reading brought me to Christ."

Another writes, "I was in terrible trouble. I came to this hotel in a strange city and state; found your Bible in my room; read it and was comforted and guided, for which I thank God and your noble band."

A traveling man selling hardware carried with him a complete outfit for making counterfeit money. In the hotel he expected to spend the entire night so engaged, but before he started the work, seeing a Gideon Bible he began to read. The Holy Spirit honored the Word and that night was spent not in counterfeiting and deceit but in repentance and prayer. When morning dawned he had made his peace with God.

It seems to me that what we deeply need today is not so much the open mind as the open Bible. As a matter of fact the open mind has been in numerous instances productive of untold harm. A little reflection will convince any one of this. We may become so broadminded as to become incapable of any strong conviction. This does not mean to shut out the truth, but while we are hearing the thousand and one voices which speak to us, we sometimes get fearfully confused before we are able to select the truth out of the great mass of error and misinformation. Who is to guide the open mind of the student? Certainly it will need some guidance.

To ascertain the will of God and to fulfill it is the highest destiny of mankind. We believe that our fathers were right when they said there were four ways to discover God's will for us. First, the Scriptures; second, providential circumstances; third, the conviction of our own highest judgment; and fourth, the inward impression of the Holy Spirit on our minds. These four go together and when there is any conflict we may well hesitate before believing that that which appears to be God's will is really that and nothing more.

But note the primacy given to the Scriptures in this list. If providential circumstances, our own highest judgment or any inward impression of the Holy Spirit upon our minds contradicts what God has plainly revealed, we may be sure we are being deceived. Safety lies in knowing the Scriptures. It is absolutely imperative that the Scriptures as a whole be read and studied if one is to have a well balanced and workable philosophy of life in which he seeks to find and to express the will of God concerning himself. Isolated texts of Scripture, wrested and distorted from the context, lifted out of the great body of truth, have been the source of fanaticism throughout the ages.

We plead for the open Bible. Place it not only in the hands of the leaders of the Church; keep it not in the hearts and minds of the favored few; but let it be read by all and we will find, as we return to the faithful, reverent study of God's Holy Word, the spiritual fires of our own zeal and devotion rekindled. We will find it to be the sword of the Spirit, a weapon that will enable us to do valiantly for our Lord.

Give us the open Bible! carried not in our pockets only, nor in our minds, but written in our hearts. Give us the open Bible! Let us practice its teachings, believe in its Giver and worship Him of whom it speaks, Jesus Christ, the same yesterday, today and forever.

> Should all the forms which men devise
> Assault my faith with treacherous art,
> I'd call them all vanity and lies
> And bind thy Gospel to my heart.

Camden, New Jersey

A Scientist Who Believes Genesis

Professor Henri Devaux of the department of sciences in the University of Bordeaux is both biologist and creationist. In *Le Christianisme* he calls attention to the fact that in the thirty-one verses of the first chapter of Genesis the name of God is mentioned thirty-two times. No passage in Scripture mentions God so frequently in the same space. In contrast to this should be set the custom of scientists even when dealing with origins. Barely do they mention God, if ever. They move on the surface of things, dealing with second causes. The Bible goes back to the First Cause.—*Ernest Gordon, in S. S. Times.*

We make a great mistake about religion. We think it is a problem to be solved, but it is not that: it is a gift to be received. We think it is a mystery to be tracked down: it is the offer of a friend to be known and loved, and a friendship to be accepted. The love of God is seeking us, and when we know it it fills our world with music—it fills everything in our world; even the hammer strokes of pain become a part of the melody of life.—*James Reid.*

For Your Scrap Book

Reverend A. Wallace Copper, A.B.

Louis Pasteur*

THE father of Louis Pasteur lived with his parents at Arbois which was a town with a united spirit. When word arrived that the republic had been set up at Lyons the town of Arbois arose in arms and took with them two hundred grenadiers, four squadrons of light cavalry and a small battery of artillery to reduce the rebels. When they were surrounded the opposing officer said to them, "Who are your leaders?" The reply came back, "We are all leaders." It was in this town one of the greatest leaders in the world of science was to be born.

M. Romanet, headmaster of Arbois College, exerted a decisive influence in Louis' life. He inspired in him admiration as well as respect and gratitude. He discovered in this young Frenchman the hidden spark of genius. Louis' mind worked so carefully men thought him slow. Romanet discovered that Pasteur would never declare he was absolutely sure of anything. Such a trait was much needed in scientific research.

When Louis Pasteur reached Paris to enter school he did not feel like Balzac's student hero, confidently defying the city. He was so homesick, so overcome with despair, he wrote, "If I could only get a whiff of the tannery yard I feel I should be cured." His parents were equally homesick for him. One morning a month later he was called down to the office. When Louis entered he found a little man sitting on a small table with his face in his hands. It was his father who said to him, "I have come to fetch you home." No explanations were necessary—both understood each other's longings.

When Louis was in Paris attending school he undertook a special task. Having often heard his father deploring his own lack of knowledge he decided to let him study along with him by correspondence. The child whom the father had taught the alphabet now became the father's teacher. On January 2, 1845, the elder Pasteur wrote to the younger, "I have spent two days over a problem which I afterwards found quite easy." The father would often sit up late at night over rules of grammar and mathematics and would send his answers to the boy in Paris.

General Baron Delart, pier of France, aide de camp to Louis Philippe, thought he would make Arbois famous by spending his last days there. How utterly mistaken was the general for the name of Arbois is forever associated with that of Pasteur. The father of Louis, in his youth, received the "Legion of Honor" for courage exemplified in the Peninsular War. His son traveled from Strassburg to Leipzig, to Frieburg, to Vienna, to Prague, working diligently in scientific laboratories. One day he sent that old warrior, his father, this telegram, "I transformed tartaric acid into racemic acid." That won for him a "Legion of Honor."

Pasteur in his address at Lille said, "In the fields of observation, chance only favors the mind which is prepared."

At the very height of his career Pasteur was stricken with paralysis. His friends came to sympathize with him. What did he insist upon talking about? Did he want sympathy? No. He insisted upon discussing atoms, acids, formulas, discoveries. Was he through? The most thrilling sight in all the world of science is Pasteur the paralytic, dragging his left foot behind but working, studying, discovering, giving to the world the cure for hydrophobia. Here was a man of whom Bernard Dimas said, "He is not a physiologist; he is physiology itself." Louis Pasteur was one of the most consecrated spirits in all the records of science.

* *The Life of Pasteur*, by R. Vallery-Radot.

Balzac †

M. DE BALZAC never cared what posterity thought about him. He never kept a journal for he did not believe anyone was interested in his opinions, character, habits. He refused to consider anything by itself. Each thing was related to another. An atom in his hands became a world; a world became a universe. All he wrote: his articles,

† *Balzac in Slippers*, by Leon Gozlon.

books, stories, comedies were in his mind only a preface to what he intended to write.

Balzac moved to Les Jardies, which was an uncomfortable place. It lacked beauty. It was difficult for a tree of any size to take root in such slanting ground. He built the house himself, and forgot a staircase. But he soon found it necessary to add one. On the bare walls of each room he wrote in charcoal a description of such furnishings as he intended to give it.

Balzac was a devout vegetarian. He drank only water and consumed fruit in great quantities. Rarely did Balzac spend an evening with his friends. Never did he do so when he was pressed by his work. Often after dessert he would say good-night and go to bed. He would force himself to sleep and rise at midnight and then work until morning.

His first play, "Vautrin," was a failure. All went well up until the fourth act when the crowd howled it down. The next morning the following description appeared in the papers:

> Yesterday evening from seven o'clock until midnight we attended a lamentable spectacle, and this morning we have scarcely recovered from the profound suffering which one finds inevitable in the presence of such indescribable works so utterly lacking in style, wit, grammar, polish, originality and common sense. Could we believe our senses? Was M. Balzac really the author of this miserable piece of barbarism and ineptitude?

When this play was forbidden to be given again he went out to Les Jardies and figured out four different plans whereby he would profit 18,000 francs a year. He was always figuring how to make money, but the impetuous little Frenchman never did make money.

The road traveled by great men has frequently been stony, filled with ruts. Corneille, Bayle, Erasmus, Diderot is to mention only four out of a thousand who were obliged at times to measure the rancid oil in the lamps, suffer with bitter smiles their ejection into the street. The famous debts of Balzac. He freely and amusingly discussed them with everyone from the highest aristocrats to the gardener. They became almost as celebrated as his writings. They quite frequently broke the peace in which Balzac longed to work at Les Jardies. He owed so many debts he could not take a walk without meeting one of his creditors.

Balzac once said, "In every man of genius there is a child." He was himself a living proof of this true and beautiful remark. Two or three times a month he experienced fits of hilarity and insisted that those who chanced to be his guests take part in the gayest and silliest of amusements.

The plans were made for his second play, *The Resources of Quinola*. Balzac insisted upon selling the tickets himself. He refused the Duc de Nemours tickets saying there was no more room. He did this to raise the price of the tickets and make the play popular. When the people heard the fate of the Duc they concluded the tickets were gone. They did not even attempt to buy them. But there had always been room. As a result the theater was empty the first night of the performance. The play was not a success. The audience howled it down and poor Balzac was not to be found.

One of the critics wrote of it, "How is one to keep one's face straight at such nonsense in five acts." Another critic who was more gentle said, "Balzac had the subject of a beautiful drama and unfortunately either through fantasy or negligence failed to exploit all its value." However, this does not depreciate him. Balzac, bubbling over with vivaciousness; Balzac human, lovable, fascinating, humorous; Balzac, the literary genius, has contributed to the imperishable wealth of the world. A nation is great, not by its population statistics, territorial acquisitions, trade returns, but because it has been able to give to the world a few men like Balzac.

Finally, after that last performance where was Balzac? When the crowd began to howl he disappeared from the theater. After diligent searching they found him—sound asleep as though nothing had happened.

Christ established no literary test for salvation. He Himself was reared in a carpenter shop. Fishermen and tentmakers were good enough to be His associates and apostles. "The common people heard Him gladly." Christ's church today must stand upon the same broad foundation; diplomas cannot be required with applications for membership. Only about two per cent. of the nation's students ever enter a college or university, and only about ten per cent. enter a high school. The church encourages education, but does not require it. A church that appealed only to the so-called "intelligent" would be neither large nor useful. Christianity is for all who will hear Christ's call and accept His salvation.—*W. J. Bryan.*

Young People's Department

Reverend Harold John Ockenga, B.A.

Topic for July 5

Martin Luther or Justification by Faith

Romans 5:1-12

Robert G. Witty, B.A.

Introduction

THE history of every human institution forms a line which wavers between right and wrong, victory and defeat. The price of progress is the life of a God-sent man. When the Jewish Nation fell into evil and consequent defeat, the Lord raised up a judge to bring them back. Even the Christian Church has fallen from its high mission. Selfishness, sin, conceit of knowledge has led this institution away from the faith once delivered unto the saints. To bring the church back to its first love and to its pure gospel, God has raised up modern judges. Among these there is none whose work is greater than that of Martin Luther. When the Bible was partially proscribed and almost wholly hidden behind a mass of glosses and traditions, when a living personal faith in Jesus Christ had been replaced by a formal allegiance to an institution, when an order of priests had placed themselves between the common man and his fellowship with God, Martin Luther was raised up to unveil the Bible, to break down barriers and to set aglow the wondrous message, "By Grace Are Ye Saved Through Faith."

His Background

Martin Luther's heritage, environment and education formed a fitting mould to prepare him for this great task. His parents were humble peasants; this gave him understanding of the common man. His education was thorough and classic; this trained his keen mind and equipped him for his future battle. His religious experience, first intense, then mellowed in the seclusion of a monastery was life's greatest reality; he was sounding the depths of faith. Knowledge of scripture was obtained by a careful search for "the single, right, chief, meaning which the letter gave;" this rendered his beliefs so certain that no opposition could shake them. To his natural gifts, his intense personality, his absolute sincerity, these qualities added materials by which he was able to raise the mountain of intellectual and spiritual protest in the face of Papacy.

Occasion for Protest

Leo X, at that time Pope, determined to further adorn Rome by completing the church to St. Peter which had been started by Julius II in 1506. The Pope quite naturally resorted to the sale of indulgences to raise this fund. An indulgence is, "Remission of the temporal punishment due to sins, after sincere repentance." However, under such salesmen as John Tetzel the necessity of repentance was so lost under the desire for money that Luther nailed on the gate of the castle church at Wittenberg, ninety-five Theses in which he denounced the Papal teaching and upheld the Bible teaching on the subject of forgiveness of sin. Such bitter dispute arose that Luther was driven to his logical conclusion. He established his case squarely on the Bible, he affirmed its authority as greater than word of Pope or teaching or tradition.

The Great Contributions

Luther's translations of the Bible opened the scriptures to the common man and played an important part in the creation of the High German language.

His hymns are still accredited the highest merit. His greatest contribution however is his insistence on justification by faith. His firm belief and thorough knowledge of the Bible offered a clear authority, and his belief that all men could go to God without a mediating Priest made an insistent demand for the pinnacle of his faith which is, "The Just Shall Live by Faith."

Conclusion

The highest tribute to Luther is not in praise for his ability, nor understanding of his character, but is an attempt to live by and further his message. There is a great need that a clear understanding of the teachings of scripture and a belief in their supremacy bring us to that understanding of Luther in which we can declare with Paul:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

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Outline

1. Was it necessary that Luther's breaking away from the Roman Church should have been so complete? Could he have done a greater work by attempting to purify the Catholic Church as a Priest?
2. Show the difference between the faith to which Luther referred and mere intellectual assent.
3. If men are not saved by works, what place do works have in the Christian life?
4. In what way is the doctrine of justification by faith being hidden today? How may we help to make it more prominent? How long since we have heard a sermon preached on this subject? A League discussion about it?

Lesson Hymns contributed by Frances Thomas; "Rock of Ages," by *Augustus M. Toplady*, "Just As I Am, Without One Plea," by *Charlotte Elliott*.

Topic for July 12

What is the Christian Idea of a Vacation?

Scripture: John 5; Matt. 8; Matt. 16:13,ff.

Introduction

EVERY life should be divided into three parts like ancient Gaul. Each individual should have a vocation, an avocation, and a vacation. Some people have only a vocation and come to grief with over-work, some have only an avocation and meet financial disaster, and some have a perpetual vacation and meet moral ruin.

Without a vocation life is purposeless and profitless. Formerly in certain circles it was considered socially unwise to have a vocation. Wisely this custom has been overthrown and most men and women desire some vocation. It may be musical, artistic, or mechanical, it may be remunerative or a liability, but it is a creative vocation. A story is told of an Englishman who, after looking over the American life, commented, "America is all right, but it lacks that class of leisurely people we call gentlemen." "Just what is your idea of a gentleman?" he was asked. "Why, those men who have nothing to do and whose fathers did nothing before them." "Oh," replied his friend, "we have plenty of men like that only we call them bums." And this is a very healthy attitude to develop. The ancients realized this truth and every Jewish boy was taught a trade. Paul was a maker of tents.

An avocation is essential to the balance of life. Those men who pick a hobby in their youth usually retain their vigor and vitality for a much longer period than men who do not. Leisure time afforded to us today by the short working day cannot constantly be well spent without some hobby. Much is the mischief which results because of the lack of avocations. And many a man has ridden his hobby to fame. Some have become internationally known historians, some naturalists, some chemists, and some literary stars. History teems with illustrations of these.

Vacations, though proportionately shorter, are just as important as the former two. This is part of the justification of the Sabbath. This need was also recognized by Jesus, Who though constantly interrupted in His attempts at vacation periods, yet succeeded in taking His disciples apart alone at many times.

What then are the essential elements that make up a Christian vacation?

I. Relaxation

Nervous energy is being expended today at a more rapid rate than ever before. The sanitariums surrounding our cities and hidden away in the hills and resorts testify to this fact. Noise, lights, constant reading, and profuse advertising have driven the modern man almost to distraction. Thrills and startling events have become commonplace. Rapid communication, disasters, and cheapness of life have hardened us. We are keyed to a high pitch and need the tension relieved at times. The physical wrecks witnessed in many places testify to the need of relaxation.

One secret of relaxation is change, or alternation. This is necessary for the intellect as well as the body. The man who diversifies his intellectual pursuits whets the edge of his mind's sword. Change from intellectual to physical endeavor is often a great stimulus. The same is true about the change from physical to intellectual. But change in endeavor is not sufficient.

The practice today is to alternate one's life between high pitch civilizations. It is easy to run to a neighboring resort for the week-end. One type of life is exchanged for another, but both are in the same plane. Atlantic City, Miami, or Venice Beach do not give a satisfactory relaxation. Relaxation consists of a transference of one's interests to an entirely different plane of living. It feels like a let-down, but in reality is a bolstering up.

II. Restoration

The reservoirs of our personalities must be stored up. Our intellectual, physical, and spiritual materials have been quite generally consumed. These must now be restored to their former condition and even bettered if possible. The life that stands still will soon go backward. Development is an essential of personality. There are many methods of such restoration. Some are:

1. *Travel.* There is nothing more broadening or more suggestive to the intellect and to the whole man than travel. By it comes an understanding of human nature, of material nature, of customs, of reactions, and of environment. It gives to the mind criteria from which future decisions can be made.

2. *Conferences.* Rundown Christian workers with deleted power need a period of fellowship and mutual strengthening with other Christian workers. For this purpose institutes, camps, and conferences are provided at some of the most beautiful places in America. To these repair wise Sunday school teachers, ministers, and Christians who are attempting to be active in church work. Here inspiration and information are derived and the soul is recharged for future tasks. Most of these conferences are provided with suitable athletic equipment to make such a vacation the best possible kind.

3. *Group Relationships.* Friends, relatives, and loved ones are widely scattered in our civilization. Business, study, and profession have drawn us to different sections of a large country. What better time to re-establish the family or friendly relationships is there than through the vacation period? Here father and son, and mother and daughter, can really come to know one another.

Travel to a conference in a section of the country with which one is not yet acquainted where some friends shall be met and more made will contribute to the revitalization of the soul.

III. Revitalization

The above mentioned vacation is an inherent part of worship. God seeks men to worship Him in spirit and in truth. Every part of our life should contribute to this worship. The attaining to the overflowing experience as the result of the well-balanced life is an act of worship. It will give us a new grip upon life itself with an enjoyment of conquering its problems. New hopes will surge through our spirits for the year that lies before us. Quickness of perception will postulate programs that will put the drive of accomplishment in our lives. Infused strength will afford the necessary psychological approach unto life's activities to bring us out victors. With such a vision and such an understanding of the well-rounded life neither a family nor an individual will perish.

Come ye aside and rest a while.

Questions

1. Trace through history the attitude toward vocations,—that through slavery, through nobility, through feudalism, and through modern democracy.
2. What is it that is healthy in an avocation? Name some useful avocations.
3. Where would you like to spend your vacation? Why cannot you go there? What kind of a vacation would be most helpful to you?

Poems

Still With Thee, O My God—525, *M. E. Hymnal.*
Jesus Calls Us, O'er the Tumult—545, *M. E. Hymnal.*

Topic for July 19

What is the Christian Idea of Happiness?

Scripture: *Acts 8:5-8*

Introduction

LIFE is essentially sad," so said a brilliant and beautiful young woman to me not long ago. She was one to whom most of the privileges of life had come, one who was a good moral character, and as far as could be told from outward appearances, a Christian. Yet to her life was sad.

To most of us there is the alternating opinion, first, that life is sad, and then that it is joyful. Sometimes our whole being is vibrant with the joy of living, when it is a pleasure simply to be alive. At other times, we seem to have dropped our emotional source into those hidden currents of sadness that flow unobserved through life. Any deep thinker whether Christian or otherwise is cognizant of that strain of tragedy running through both human nature and social life.

At the close of one of Seneca's letters, he says, "Go to the garden of Epicurus. Here you will read, 'here you will do well to tarry; here you will find pleasure; here the gardener will meet you with bread and water. This will satisfy your hunger and not increase it; this will slack your thirst and not increase it. In these pleasures, I have grown old.'" In writing to a friend of his, Epicurus said, "It would be well to send me a little cheese" implying when he felt a little reckless, he would eat some cheese with his bread and thus go on a little spree. Epicurus is the father of Epicureanism which has come to mean the pursuit of pleasure. This philosophy was inherent in the ideas of Epicurus but at the same time there was also present a note of inhibition of desire. The Epicurean pleasure seeker who indulges his desires and thereby seeks happiness is a common unit of twentieth century society.

Another extreme in ancient ideas concerning pleasure was the Stoic philosophy. Zeno, the founder of this group, taught the denial of desire and of self. The ancient Spartans were great Stoics. They endured suffering without complaint. In the days of the Caesars the greatest Stoic was Marcus Aurelius who in his ethical conduct was almost on a par with Christians. Seneca was also a Stoic. Some people think that a combination of Epicureanism and Stoicism has entered Christianity through the influence of these philosophies upon the Apostles. I shall speak of this later. Stoicism is prevalent in some sects that have developed tangents to Christianity in our modern day.

Another ancient theory of pleasure was the teaching that we should endure present pain in order to possess future pleasure. This is called Eudaimonism. This is a healthy philosophy but it is not Christianity.

The great modern teaching upon happiness originated in the teaching of John Stuart Mill and Jeremy Bentham in the eighteenth century. This is called Utilitarianism, and has seeped through our modern life. It teaches that pleasure is the chief aim in life both individually and socially, and that pain is identical with evil and thus to be avoided. In a nut shell this philosophy is, pleasure is good, pain is evil. Now upon a superficial reading this is at first thought to be very parallel with Christianity in our ideas of heaven and hell and eternal bliss, but when thoroughly investigated it is found to be diametrically opposed to them.

What then are the teachings of Christ and the Apostles and historic Christianity upon happiness?

I. The Christian Does Not Seek Happiness

Happiness to the Christian is incidental, not the end to be sought. It is to be seriously doubted whether happiness is ever found when it is the end sought and is not coincident with some other end. For instance, I do not eat for pleasure, I eat because I am hungry, and the pleasure of having my hunger satisfied is incidental to the purpose of eating. Again, I work that I may have money to buy an automobile. I do not work to be happy, but happiness comes as a by-product of the possession of the end sought. The Christian does not seek happiness. He seeks God and righteousness. This might be called a disinterested piety. He loves God for God's sake, and righteousness for righteousness' sake, not because of the good or the material blessing that he shall receive from it. This is the essence of the slur Satan cast upon God when speaking of the prosperity of Job. He said, "Doth Job serve God for naught?" Then God proved to Satan by the affliction of Job that his servant Job did love Him with a disinterested love, that is, a love which was for God for God's sake and not for the prosperity which God bestowed upon Job.

It is true that the motive in seeking God is a selfish motive. That is, the individual is fleeing from dissatisfaction, disappointment, and unhappiness. He thinks that Christianity and God will change conditions for him. But once he is a Christian, his interest in God and the things of God is gratitude and love, and not of seeking love and happiness.

Joy is a very prevalent word in the Bible. It says that when the Samaritans received Christ, there was great joy in that city. Sometimes it seems that the first letter in the word Jesus stands for joy, for wherever Jesus goes, joy ensues, the joy of sin forgiven, the joy of a redeemed personality, the joy of rebuilded lives, and the joy of a heart at peace with God. The Scripture says that Jesus Himself was anointed with the oil of gladness above His fellows, because He hated iniquity and loved righteousness. It seems that a new convert to Christianity is always filled with joy. That is why we sing, "It makes the effort well worth while, Just to see a saved man smile."

II. The Christian Life May or May Not Be Happy

It often appears to the Christian that the life of the man in the world is a happy life. David said,

"When I saw the prosperity of the wicked, my feet had well nigh slipped." He saw that the conscience of the wicked was dead, and that he seemed to enjoy his wicked state. Perhaps for the moment the wicked has a happiness in the lure and pleasure of sin with a deadened conscience, but the timeless view changes the aspect of things. This David saw when he went into the temple; until he received the Throne view, his feet had almost slipped. But then he realized in what happiness consisted.

There is a lot of loose talk in modern books about the fact that everyone has the right to be happy. As a result when a married couple faces difficulty in the home and find that they are not happy, they seek the divorce court; when a man finds obstacles in his business or home life he often throws over the reins because he says he is not happy. No one ever said he should be happy all the time. Life is essentially a struggle, it is a tragedy because of sin, and the only happiness consists in taking the timeless view and seeing the ultimate triumph over evil.

Happiness does not consist in the possession of things. This is the mistake too often made. Emanuel Kant saw this when he stated that even after the educated man of morality has followed the dictates of his reason, he often finds that he will envy the man who is uncultured and uneducated but who has followed more closely his own instincts. Great men, who have taken the lonely road of solitude to accomplishment and fame, have often found at their arrival that if it were possible, they would changes places with men who have sought the humbler ways of life. However, there is a degree to which material possession conditions happiness. If continually cold and hungry, and ill, one cannot be happy. A story is told of Diogenes, who was asked by the great Alexander what he would like as a present. When the question was asked Diogenes was living in a barrel outside of Athens, and a chill fall wind was blowing. Alexander had happened to step between him and the sun. When he could have had almost anything in the Greek kingdom, he answered Alexander by saying, "Just step out of the sun, please." There is some truth in this, and yet we feel that the proper proportion of material things does condition happiness.

III. The Christian Whether Happy or Sad Is Blessed

Jesus said, "Blessed are ye when all men shall persecute you and revile you for my sake." Surely when one is passing through persecution such as the early Christians endured, a physical torment upon crosses, or at the stake, or among beasts, he is not in a pleasurable state. And yet who can say that he is not happy? Surely those Christians who have died in torment with songs of praise and triumph upon their lips would betoken a certain degree of happiness. Again, in modern days when Christians endure social ostracism because of refusal to indulge in common simple practices, we could not say that their state was a pleasurable state; or when, in the depths of bereavement or financial distress, they may not feel good emotionally, but their state is still a blessed and contented state. Whether in exuberance of pleasure or in depression of sadness, there exists an underlying blessedness in the Christian life that is serene.

Socrates said that the good life is good in itself and not because it brings happiness. This is very close to the Christian thinking. The good life for the Christian is good because God wills it and not because it is happy. Happiness, or shall I say blessedness, is a by-product of goodness. Heaven will be a good place for the good because God willed it so. It will also be happy for those who are there, but those who are there will not be there because they sought a happy place and state, but because they love God and lived a good life for His sake.

Questions

1. In your experience, do you know of many Epicureans today, Stoics?
2. Are the youth of today driven by the search for pleasure and happiness?
3 Are you happy? Are you contented? Are you seeking happiness?
4. The more education and the more material advantages you have received, have you increased in proportion in happiness?
5. What can you add to this discussion on happiness?

I Walk With the King

(Contributed by Frances Thomas)

In sorrow I wandered, my spirit opprest,
But now I am happy—securely I rest;
From morning till evening glad carols I sing,
And this is the reason—I walk with the King.

I walk with the King, hallelujah!
I walk with the King, praise His name!
No longer I roam, my soul faces home,
I walk and I talk with the King.

For years in the fetters of sin I was bound,
The world could not help me—no comfort I found;
But now like the birds and the sunbeams of Spring,
I'm free and rejoicing—I walk with the King.

Topic for July 26

What is the Christian Idea of Amusement?

Scripture: Romans 14:10-23

Introduction

AMUSEMENT has taken a high place of importance in the life of the American public. This is partially due to the increase of leisure time in the hands of the average person today. Formerly only a certain small class had much time for amusement. Now the average man has a number of hours each day to spend on amusements. The machine age has made the working day shorter. This extra time, along with the possibility of quick conveyance from one place to another, has made the question of amusements a problem of great importance today.

To this question, historically, there have been a number of different answers. The Scripture says that Christ died to redeem unto Himself a peculiar people. That word "peculiar" may mean different, that is, a people different from those not so redeemed. Peter says that we were redeemed from our vain conversation received by traditions from our fathers, that is, from the social traditions and practices handed down from generation to generation. Christians have always been a different people. The Christians in Rome would never indulge in the heathen amusements—even after Christianity was made the state religion by Constantine. Ambrose, the great Bishop of the fourth century, tells the story

of a Christian who went to the amphitheater, somewhat against his will, and when there, he covered his eyes that he might not see the bloody spectacle. But the cries and shouts of the multitudes so aroused his beast nature that he had to remove his hands from his eyes, and so through the thrill of the hour, fell again to his old practices. Hence Christians absented themselves from heathen amusements.

The Puritans are famed for their hard and fast laws upon the subject of amusements. And yet the Puritans turned out more great leaders of America in a short period of time than any other like period or movement has since. One of the great Protestant churches within the last decade has lifted the ban which it formerly placed upon certain amusements, and now says, "partake of only such things as one can only in the name of the Lord Jesus." This may be a more sane attitude, but it has made a looser attitude upon the subject.

It is possible for a study like this to trace the theater historically, through the different stages of its development, and to show its start with the ancient Delphic oracle of Apollo and similar religious rites of Ancient Greece, to follow it in its decadent periods during which Aristophanes and Cratinus wrote their licentious and degrading plays, then to search its origin and history in connection with the church of the Middle Ages with its following degradation, and finally, to survey its influence and extension in modern society, and to pass some conclusion upon its value and its bane. But this is not our purpose here. It is possible to study the history of cards and games of chance, from those of Ancient Egypt to those of modern bridge and backgammon, but that is not our purpose. It is possible to make a survey of ancient dances, including those homosexual exultations of the Psalmist and his musical followers and those of both ancient and modern religious sects, and to investigate the dance in its harmful influence in modern society through the study of statistics from homes of reclamation, and to pessimistically judge the jazz loving emotion of modern youth, but that also is not our purpose here.

It is our purpose to find the Scripture teaching or the principles laid down upon the subject of amusements.

I. Judge Not

The first Scripture law is that we should not judge our brother. What may be right for one person may be wrong for another. Then also, there are degrees of right and wrong. It is also true that environment and heritage condition right and wrong. Paul says here that everyone of us shall give an account of himself to God, and we shall all stand before the judgment seat of Christ. Therefore, it is not right to judge one another.

This does not mean, however, that we cannot tell the difference between right and wrong for ourselves. In the sixteenth Chapter of John we read that the Spirit of God is come into the world for judgment. This judgment first of all is in the Christian life because that is the place of His abode. There is no need for the Christian to ask, is it right for me to do this, or is it right for me to do that? The Spirit which abides in his heart will either condemn him or excuse him in the actions that he practices.

This also does not mean that everything is right unto the man whose thoughts are right. We often have a misuse of that quotation "Unto the pure, all things are pure." Because we are pure or honest, does not make the act of a thief breaking into a cash register honest, nor the act of an adulterer pure. Unto the pure all things that he does are pure. "Judge not that ye be not judged" means that we should condemn others only when we are willing to be condemned for the same offense. It means that we should measure unto another with the same rod with which we are willing to be measured. That will remove needless criticism and yet keep the standard high.

II. Cause Not Another to Stumble

No man should put a stumbling block or an occasion to fall in his brother's way. This is the matter of Christian influence. Little do we realize at times, the extent of the influence of our actions. Someone says when indulging in a questionable amusement, "This will not hurt me for I chose only the good in it." That may be true, but the weaker brother who is dependent upon this person for strength and for an example may not have the capacity to choose between the good and the evil and so have a stumbling block placed in his way which will end in his fall. Christ said, "It were better for such a one to have had a millstone hanged about his neck and to have been drowned in the depths of the sea, then to have offended such a little one." To offend in a matter of influence will bring as great a responsibility upon an individual as to offend in an act himself.

Peter said: "If any man suffers as a Christian, let him not be ashamed, but let him glorify God on this behalf." When we think of the historic suffering and persecution through the ages and see the bleached bones of saints along the red road of martyrdom, we are ashamed for the selfish lives of Christians today who are not willing to deny self for one of these little ones. Take care of your influence.

III. Harm Not Yourself in Your Acts

Paul says: "Happy is he that condemneth not himself in a thing which he alloweth." Those things which we courageously say will not hurt us, may at the same time, have a deadening effect upon our spiritual life which will invalidate our usefulness to the kingdom of God. If so, they condemn us in the sight of God. They may have an evil effect, physically, mentally or intellectually, which will impair our future usefulness. They may also consume time which could more profitably be used either in preparation for service, or in actual service. If so, they condemn us.

Aristotle said that every act will affect the entire future character of a man. If so, an act which may be harmless to us at the moment, may weaken our future resistance or may begin a habit which will later betray us. As a man thinks he will eventually act, and as he acts, he is. Beware of harm that may come to yourself through questionable amusement.

Conclusion

The sum of the matter of amusements is this: avoid doubtful things, "for he that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." Therefore Paul says, "Avoid all appearance of evil."

Questions

1. Is it morally right for the Christian to dance? To attend the movies? To play cards? To smoke?

To practice the free relationships existing between modern youth?

2. Do you think there is a standard of right or wrong in amusements that does not change?

3. What are the laws that should govern Christian choice of amusements?

4. What are some of the positive amusements a Christian can enjoy?

Topic for August 2

The Christian Idea of the Body

Scripture: *Rom.12:1; I Cor.6:13-19*

Introduction

TWO extremes have always marked the attitude of man toward his body. The pendulum swings first from bodily indulgence to bodily asceticism and then back again, tarrying but for a moment at the golden mean. One of the tangents of early Christian thought followed by some men was that of agnosticism which taught that the body was of no account. From this underlying idea two attitudes developed, first, to indulge the body until it was wasted away, second, to deny the body until it wasted away. True Christianity has always taken the golden mean between the two.

Errors have crept into the Church from many sources. Another error concerning the body entered the Church and Christian thinking in the second century called Manicheanism which believed that matter was inherently evil. This formed a dualism between matter and spirit. The effect was the establishment of asceticism as a mode of life. From this early error grew the great movements of monasticism through the Middle Ages. Men and women went into convents and monasteries, denying the desires and sometimes the needs of the body in order to develop the soul. But throughout all this a false antithesis lay at the basis of their thinking. The body is not inherently evil as we shall attempt to show below.

Two extremes mark the thinking and attitude of most people today concerning the body. On one hand we have the over-emphasis upon athletics and sports which gives to the body the supreme honor of our civilization. The stadiums, contests, and general advertising prove this. But it is now new. It is identical with the emphasis laid upon these things in the decadence period of the Roman Empire. The Coliseum and the contests occupied the first place. On the other hand among many Christians we have a peculiar neglect of the body. This attitude is a reaction from the above-mentioned phase. It is an attempt to completely escape from the materialistic outlook. Dishonor and injury have been brought upon the Christian cause from it.

The apostle Paul was aware that to have the highest possible usefulness as a servant of God, one must preserve a balance between the various elements of his make-up. "Know ye not that your bodies are the temples of the living God?" "I beseech ye therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice wholly acceptable unto God which is your reasonable service." Herein lies the golden mean of the Christian teaching concerning the body.

I. The Use and the Abuse of the Body

Abuse of the body would fall under two divisions, that of carelessness, and that of wilfully disobeying nature's laws. We say that we break a law of nature, but in reality we are broken upon a law of nature. The former may be mere thoughtlessness, but is just as much a sin as wilful disobedience. Anything that will unfit our bodies for the service of God will fall into the category of wrong-doing. Thus we come to the rather startling conclusion that the eating of mince pie at midnight and the failure to exercise during the day is as evil as smoking cigarettes.

Many a servant of God has made his work ineffectual because of the failure to observe the laws of health. Wesley was very careful in his "Advice to Young Preachers" to lay down strenuous rules as to the amount of sleep, the use of proper exercise, and care in eating which should be observed by anyone in Christian service. Nervous breakdowns, indigestion, and physical ailments completely unfit one for real service.

II. Paul's Teaching Regarding the Body

Paul said, "I keep my body under and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." To him, the body was a source of grave danger, both physically and spiritually. The spiritual temptations had their basis in the body. Such words as, "mortify the deeds of the body," "yield ye your bodies as instruments of righteousness," "preserve your body and soul blameless," and so forth, show us the importance he placed on the body.

Sin has its basis in the body, but is not identical with the body. Man consists of three divisions, the vegetative, the animative, and the separative. He was made of the dust of the ground, he was breathed into by the breath of life, and he was made a living soul. As a living soul, he is an animal; as the dust of the ground, he is vegetative; and, possessing the breath of life which is identical with the Spirit of God, he is a spiritual being. This last separates him from the beasts. Sin consists in man's living in the physical or the animal nature rather than in the spiritual nature. The prevalence of this sin is easily observed by realizing the prevalence of the flesh today. The common sins are the sins of the flesh, the songs are songs of the flesh, advertising displays the flesh, movies exalt the flesh, and youth finds itself falling into the snare of fleshly temptations. This marks our age as an age in which the souls of men have descended into sin through the body instead of ascending into the spiritual life through Christ.

Paul rebuked the Corinthians because they were yet carnal, that is, they lived with many sins of the flesh. He also portrayed the history of the race as it descended to the low conception of the body (Rom.1:18-25). As the temple of the Holy Spirit, the body is holy. Any sin of the body is a sin against the Spirit, and grieves the Spirit.

III. Christ's Example Concerning the Body

The conception is often held that Christ was a weakling. This was not so. He was as physically perfect as He was morally perfect. He had a developed body. Only such a developed body could have stood the strain of the three years that He passed through. God is a God of the strong and Christ is an Example of perfection in body.

Especially in the infancy of the race was spiritual strength identified with physical strength. Sam-

son, the judge, was a strong man. John the Baptist was a man's man. Elijah raced a chariot for eighteen miles and won. The body is the instrument God uses through which He accomplishes His ends.

Conclusion

Samson and John the Baptist drank no wine and lived on pure foods. Paul struck a happy medium between bodily subjection and bodily development. The Christian today will attempt to attain the golden mean between an over-emphasis upon the body and a failure of bodily development that he might have a fit instrument always ready for the service of God—a body made meet for the Master's use.

Questions

1. Are strenuous athletics the best way of obtaining a perfect body? What place should athletics and exercise take in the Christian life?
2. Does sin reside in the body? If not, why is the Scripture filled with exhortations to deny the body and to mortify its deeds?
3. What do you consider the true Christian attitude concerning the body?
4. Why did Paul say that we should be judged for the deeds done in the body?

Lesson Hymn: Take My Life and Let It Be. No. 348 (M. E. Hymnal).

Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Reviews of Recent Books

The Meaning of the Cross. By Henry Sloane Coffin, D.D. Charles Scribner's Sons, 597 Fifth Ave., New York. $1.50.

It is difficult to appraise a book like this one. It contains some vital truths, and yet either obscures or omits other truths that are just as important. Dr. Coffin is right when he teaches that all men had a part—at least, potentially—in the crucifixion of Christ. It is not to be laid only upon the Jews and Romans of His own day. And Dr. Coffin might have quoted the Holy Scriptures to uphold that doctrine: "That He by the grace of God should taste death for every man" (Heb. 2:9); "And He is the propitiation for our sins: and not for ours only, but for the sins of the whole world" (1 John 2:2); "And the Lord hath laid on Him the iniquity of us all" (Isa.53:6). It seems strange to us that, in developing so important a doctrine, a Christian theologian would not give its Biblical basis. Dr. Coffin is also right in teaching that Christ did not come to make God love us, but because God loved us (John 3:16; 1 John 4:10). There is also a sense in which we suffer with Christ, even are crucified with Christ (Rom.8:17; Gal.2:20).

But what vital evangelical teaching do we miss in Dr. Coffin's essay? The real Biblical doctrine of the vicarious atonement. It is true, he says that "there is a sense in which we speak of Christ as our substitute" (p. 101). But what is that "sense?" It is that Christ is our "pioneer" in the suffering life. He blazed the way for us, so that we may follow in His footsteps. That no doubt is a true thought, but it is not the *Biblical* doctrine of substitution. Nowhere in this book does the author clearly teach that Christ took our place beneath the holy law of God, suffered in our stead the penalty of our transgressions, satisfied the eternal principle of justice, and thus, through His own loving sacrifice, upheld the moral government of the world. Indeed, he rather intimates that this doctrine is an "artificial legal transaction." But let us quote his own statement: "We must make it plain that, by no artificial legal transaction, but by the solidarity of sin with the factors which crucified Him, what we are today in our selfishness is 'that Christ's loss'" (p. 101). But that is a very obscure statement. We wonder whether there is not a typographical error in printing it.

There are many Biblical texts in proof of our Lord's substitutional work for us sinners, but they find no place in this book. Read, for example, the following: Rom.5:6, 8,10; 2 Cor.5:21; Gal.3:10-13; 1 Pet.3:18; 1 John 2:2; 4:10; Isa.53:5,6,11,12. It puzzles us that such important and outstanding texts should be ignored in a book professedly depicting "the meaning of the cross." Dr. Coffin's central idea seems to be that our Lord's suffering on the cross means that God suffers with us and goes before us in suffering, and that, in a sense, we must fill out His suffering. But the doctrine of expiation for sin in order to uphold the principle of justice and at the same time save the penitent sinner from the penal consequences of his sins—such a doctrine is absent from this volume.

Yet the inspired apostle says positively that the purpose of Christ's atoning work was to make "propitiation through faith in His blood," in order that God "might be just, and the justifier of him who believeth in Jesus." One might go through Dr. Coffin's book and pick out quite a number of experiences that are not in accord with evangelical (that is, Biblical) Christianity. We cannot help believing that Dr. Coffin has missed the central "meaning of the cross," and has put in its place another truth, which, although subsidiary, is not central.

The Bible and Palestine's Future. By A. Humphrey-Davy, M.D.,M.Ch.,B.E. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.00.

The author of this book has been a student of Biblical prophecy for many years, and has also been a keen observer of the signs of the times. His general position is this: The Jews will not rule again in Palestine until certain prophecies, not yet due, have been fulfilled. This will be only when the rule of the Gentiles in that land has been completed and Christ Himself comes again to establish the throne of David in Jerusalem. So the author says (p.9): "The present policy of the Zionists to set up a national home for the Jews in Palestine is doomed to failure. Their attempt to do so is an illustration of the 'blindness' referred to by the apostle Paul." The reference is to Rom.9: 25,26. We must leave it to specialists along this line to judge of the merits of the book. The author cites many Biblical texts, which, he holds, establish his view.

Why I Am a Preacher. By Uldine Utley. Fleming H. Revell Co., 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.50.

Whatever one may think of girl preachers in general, one cannot help being thrilled by this simple, unaffected, modest narrative of Uldine Utley's religious experience, her call to the ministry and the evangelistic meetings which she has conducted in many of the largest cities of our country. She has often been asked to tell the story of her life, and so one evening (March 31, 1926) in Madison Square Garden, New York City, before an immense audience, she acceded to the request, and recited her experience, which was taken down stenographically, and is here printed. This story was told when she was fourteen years old, and held her vast audience spellbound, and brought scores of people to a decision for Christ. She began to give her testimony at meetings in California at the age of eleven. At the time she told her story in New York she was only fourteen. Since then she has been doing evangelistic work in many places. She seems to be quite sensible. She says that she did not yield to the call to the ministry impulsively, but resisted it for a good while, feeling that she was not fitted in age, experience and education to preach. But finally the call, as she felt, became so insistent that she could resist it no longer. Bishop Edwin H. Hughes, of the Methodist Episcopal Church, has written the introduction to the volume.

Is the Bible True? By E. Ralph Hooper, B.A., M.D. The Christian Outlook Co., 15 Conrad Ave., Toronto. Paper bound, 35 cents.

The author of this booklet was once an agnostic. He was made one through the teaching he received in the university. But he was rescued from his skepticism by a genuine conversion, and has become a stalwart believer in and defender of the Bible. While some of his logical processes do not seem to be entirely faultless, yet he upholds the divine character and inspiration of the Bible with marked ability. First, he deals with the Bible and science, and shows their accord. Successively he treats of archaeology, prophecy, internal evidence and the supernatural vitality of the Bible. The author is a physician, as well as a minister, and for twenty-one years was a demonstrator in the anatomical department of the medical faculty of the University of Toronto. Dr. Arthur I. Brown, so well known to our readers, has written an introduction to the book.

The Man in the Well. By Oswald J. Smith. The Christian Outlook Company, 15 Conrad Ave., Toronto. 25 cents; 7 copies for $1.00.

Here we have an allegory. A man fell in a deep well. Many different advisers came to the top of the well and gave him counsel as to what he should "do" in order to rescue himself from his dire situation. None of them could give him any help. His "do" efforts were all of no avail. Then one came who did it all *for* him by lifting him out of the well. The imagery is well carried out. It is a striking and concrete way of showing that Christ alone has made adequate expiation for sin and that He alone can save the sinner from his desperate plight.

The Captain of the Temple Guard. By Anton Ohorn; translated from the German by A. W. Kjellstrand. Augustana Book Concern, Rock Island, Ill. $1.50.

A thrilling story furnishes a delightful rebound to the mind after it has become somewhat wearied by intense thought. When a writer commands a flowing style, a mastery of tense situations, and knows how to keep his characters moving on the imaginary stage, and at the same time displays a Christian spirit, his story becomes very attractive. The story before us possesses all these qualities. Think, too, of its historical background and *milieu*: it is a historical tale of the time of the destruction of Jerusalem. Before the reader's vision move the wicked Roman governor of Judea, the Roman soldiers, the Pharisees who desire to submit to the Roman rule until Providence delivers them, the party that advocates rebellion to throw off the Roman yoke, the peaceful Essenes, and lastly the Christians, who are opposed to violence and war and are looking for the spiritual reign of Jesus Christ. Here certainly is an opportunity for lively narration and thrilling adventure. The descriptions are most vivid. Few situations in fiction are more graphically depicted than the terrible sufferings of the Jewish people during the siege and destruction of Jerusalem by the Roman army under Titus. There are situations in this story that remind us of some of the most absorbing dramatic scenes in the stories of Victor Hugo, Lew Wallace and Robert Louis Stevenson.

The Geological-Ages Hoax. By Prof. George McCready Price, M.A. Fleming H. Revell Co., 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.25.

The time has now come for evolutionists to wake up and take notice. If they continue either to ignore Professor Price, or merely to scoff at him, we shall be compelled to believe that they know that they cannot refute his arguments and deny his facts. Is the evolutionist's interpretation of the rocks infallible, or is he guilty of that logical fallacy known as "reasoning in a circle?" Read this book for yourself, Friend Evolutionist, and see. It is a plea for logic in the treatment of theoretical geology. For a good many years Professor Price has been contending that the so-called "geological ages" are unreal and unscientific, because the circular mode of reasoning has been employed in trying to establish them. This enlightening book has been written in plain enough language for those who are not acquainted with the technical terms of geological science to understand and follow the logic. At the same time scientific experts cannot help seeing that the theory of evolution rests on a quaking foundation. Besides, the book is really entertaining, for it is amusing to see how often the author runs the evolutionist into a *cul de sac*. He holds that the proper scientific method of geological study is to begin with the present-days facts and work back to past ages, rather the reverse procedure. We should pass from the known to the unknown, which is the normal method of both logic and pedagogy.

The author maintains this position: "There is nothing wrong in teaching that there has been a geological age, an age which can very easily be distinguished and set off from our modern age. This one geological age is a historical fact; it is the most securely established fact of the science of geology. But there is no reliable method of sub-dividing this geological age for the world as a whole. The fossil world, as we shall show, is a unit as to its age" (p. 48). Then he proceeds to show from actual facts that in a comparatively few regions the Cambrian system lies directly on the Primitive or Archaean rocks; in other much larger areas the Tertiary beds lie directly on the Primitive rocks; in other regions the Cretaceous beds lie on such rocks; in other localities, the Carboniferous beds do the same; in others the Mesozoic beds lie directly on the primitive granites and gneisses (p. 59). It is reasonable to believe that these fossiliferous strata were laid down in each locality in the order in which they are found.

Thus no one is competent to say which kind of animals and plants are the oldest. It is vain to try to fix "time-values," and it is worse than vain to dogmatize upon the matter. With solid arguments and an appeal to many telling facts, we are convinced that Professor Price makes good his position that the fossil age is a unity and that the vast number of fossils are the result of some great world cataclysm. The time has gone by when Professor Price's contentions can be ignored without giving the impression that the evolutionists are unable to refute his arguments, and are aware of it.

God in the Slums. By Hugh Redwood. Fleming H. Revell Co., 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.25.

Wonderful are the ways of providence and victorious the power of grace divine. Here was Hugh Redwood, the night-editor of a great London paper, somewhat skeptical of the Christian religion; but he felt impelled one night to go to one of the slums of London to render help; there he came in contact with the slum-workers of the Salvation Army, and saw how Christianity wrought upon them and many of the slum people. That was the start. The sequel was that he himself was born again by the spirit, and now he has become the chronicler of the triumphs of grace in the slums. He tells a thrilling story. His book is as good as Begbie's *Twice-Born Men.* As one reviewer says of the book, it "is a real tonic to faith." It furnishes concrete and unchallengeable proof of the saying in Holy Writ: "He is able to save unto the uttermost." It is truly a moving story that Mr. Redwood tells. Of necessity he had to give a realistic picture of the unsavory and unspeakable conditions in the slums, because he desires to stir interest among all people in the work of saving the denizens of those congested districts. The Salvation Army is doing a wonderful work among them, but such a Herculean task ought not to be left to that organization alone. People who live in comfort ought to afford help in some effective way. State and municipal governments ought to take heed and ought to do something to alter conditions. We do not wonder that the publishers have announced that Mr. Redwood's book has already at this writing reached a circulation of 160 thousand copies. A most interesting introduction to the book has been written by Evangeline C. Booth, Commander of the United States Forces of the Salvation Army. The author dedicates his book, as he puts it, "to my sisters of the slums," whose unselfish service led him to commit himself to Christ as his Saviour.

The Unequal Yoke: The Biography of a Dollar. By Martin Paul. Mennonite Publishing House, Scottdale, Pa. Paper binding, 25 cents.

Well, here is a unique allegory. You will be interested in it. The dollar had many and varied experiences. It got into a good many different pockets and purses and other containers. Then, being endued with a lot of sense by the author's fertile imagination, it tells about its adventures in association with human beings. It got into the hands of a small schoolboy, whose teacher taught evolution over against the Bible. Then there was trouble. Some time afterward it came into the possession of a student in college who was preparing for missionary work. The dollar tells how his faith was undermined by the modernism and infidelity which prevailed in the college among the professors and students. It was also made to pay for a modernistic book recommended by a professor, and again havoc was made with the faith of some young people. Thus in a lively style the dollar tells its story. The author's purpose is plain. He says in his introduction: "Christians ought to cease supporting liberalists within or without their denomination." More than that, "They should insist on every doctrine of the Bible," because to reject any one Biblical doctrine is to endanger the whole system of Christian doctrine, The author does not believe in union and fraternity with people who are unsound in the faith. We recommend this booklet to all people—especially to those who are steadfast in the faith and those who are beginning to get wobbly.

If I Be Lifted Up: Thoughts About the Cross. By Rev. Samuel M. Shoemaker, Jr. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.50.

The author, well-known by his previous books, is certainly in earnest about the cross of Christ. He strives in his book to point out its varied significance. While there are some things, as we shall see later, about which we are in doubt, yet he seems to uphold the central doctrine of atonement. We turn to his chapter on "The Meaning of the Cross." Here, if anywhere, we would expect him to teach the true doctrine. In speaking of the guilt and heinousness of sin, he says: "Therefore, there is a real antagonism of God toward us. His love yearns for us, but His righteousness demands satisfaction also. Free forgiveness, therefore, would be immoral if it were lightly given. Therefore there must be something to manifest the cost of forgiveness to God." What is going to make up for the sins of the past? Our author replies: "Nothing will do but for God Himself to stoop in ministrant condescension and good-will, and take these things upon Himself and carry them for us. Only God can deal with His own wrath against sin. . . . Holiness and love met at the cross." Again: "The deepest meaning of the cross is that

God made reconciliation for us with Himself. . . It is something which God did for us, nothing we did for ourselves. The very beginning of our religion is nothing we do; it is something done for us—a gift to us. Grace comes first, then character. Salvation first, then service." Note this on another page: "I am sure that the cross is more than the death of a Good Man. I am sure that it is steadily altering the attitude of the world toward God. I believe that, where love and holiness met together, it altered God's attitude toward the world. He always loved the world; but holiness required sacrifice for the sin of the world. Through Christ the holiness of God was satisfied."

If these statements are not perfectly clear and committal, they certainly seem to teach the orthodox doctrine of satisfaction to justice (holiness) and substitutional atonement for sin. We wish that Mr. Shoemaker had cited the relevant texts of Scripture, and then we could have been sure of his position. However, when in the next chapter he speaks about Christ "absorbing" human sin, and that we may do the same in our degree for our fellowmen, we confess that here is a mysticism that mystifies us. We can understand that the incarnate Son of God bore the penalty of human sin, but we cannot grasp the idea of His "absorbing" our sin in order to atone for it. Moreover, we do not believe that the Biblical narrative of the fall in the third chapter of Genesis is an "allegory," as the author intimates on page 131. However, we can commend his defense of theology pp. 128,129). To scoff at theology, he says, "reveals a poverty of spiritual experience." "Theology is ordered thought about the Father of our spirits and the issues of our own eternal lives. If anything matters, that matters. If anything is worth serious intellectual attention, that is." But further on (p. 145) our author again causes doubt in the reader's mind: "It is not the suffering of Jesus which saved us: it was the way He carried us on His heart and went to Calvary for us." What does that mean? Yet further down on the same page he says rightly: "Only One can be the Sin-Bearer of the world." Later on (p. 170) he says of redemption through Christ: "It is a finished, perfect thing. There are no unfinished elements in it which God must complete in time, none which man can complete by acceptance, or leave incomplete through rejection." That seems to be the old orthodox theology of "the finished atonement."

Mary Slessor of Calabar. By W. P. Livingstone. Doubleday, Doran & Co., Inc., 75 Franklin Ave., Garden City, N. Y. $2.00.

A narrative of unselfish sacrifice for others is always moving. Most people know something of Mary Slessor and her great work in Calabar on the west coast of Africa. In this book they will find her whole life engagingly portrayed. The biographer begins with her birth in Gilcomston, near Aberdeen, Scotland. In her youth she was a factory girl, helping to keep the wolf from the family door. Very early she displayed her desire for doing good to others. But the story of the spiritual darkness and superstition of the denizens of the "Dark Continent" stirred her sympathies, and she felt divinely called to be a missionary there. For this purpose she conscientiously prepared herself, although in order to do so, she had to make many sacrifices. However, when she went to Africa, her real trials began; but, nothing daunted, she found great joy in doing her Master's will and carrying the Gospel of Jesus Christ to the black people of her district. Not only did she have many trials; she also had many thrilling adventures and some narrow escapes. Mr. Livingstone has given us a very interesting, even a stirring biography of this remarkable woman. His book covers 353 pages, and therefore enters into many particulars, giving practically a life-size portrait of Mary Slessor. It also furnishes much interesting information regarding the pagan tribes of Africa and the method of doing missionary work among them.

Is Thy God Able? By Rev. A. B. Lewis. The China Inland Mission, 237 West School Lane, Philadelphia, Pa. Also London, Toronto, Melbourne and Shanghai. 30 cents.

You need not turn to fiction in order to read an enthralling story. All you need to do is to get this little book, and you will have thrills enough. Besides, you will have the satisfaction of knowing that the story is true—every word of it—and not the product of a fiction-writer's imagination. Rev. and Mrs. R. W. Porteous, workers in the China Inland Mission, were taken prisoners by the Communist army, and were held as hostages. Miss Nina E. Gemmell was also taken prisoner, but fortunately was soon released. Thinking that the mission was rich, the leaders of the Communist army asked $60,000

for the ransom of their two remaining prisoners. As it was impossible for the missionaries to raise that amount, Mr. and Mrs. Porteous were held prisoners for months, and suffered many hardships and had many adventures. The brave Christian Chinese who hunted for them and tried to rescue them also ran many risks and had many wonderful escapes. Through it all the prisoners and their rescuers were filled with the peace of God, and set a good example of Christian fortitude before their captors and many others. Talk about an "intriguing" story! Well, here is one. The booklet is also valuable for the information it imparts regarding conditions in China and the work of the missionaries in that sadly disrupted country.

The Doctrines of Christianity: A Handbook of Evangelical Theology. By Parl L. Mellenbruch, Ph.D., S.T.M. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.; also Chicago, London and Edinburgh. $2.50.

When a book comes along which one can recommend *ex animo,* one fairly tingles with pleasure. That is the emotion that fills us on receipt of this book. The fact is, the present writer read this book in manuscript form before it went to the publishers, and wrote a Foreword for it; and this he did with real zest. While Dr. Mellenbruch is a fellow-professor of the writer in the same institution, Wittenberg College, Springfield, Ohio (although he belongs to the college faculty, while the writer belongs to the faculty of the theological seminary), we would not allow that close relationship to influence us in favor of his book, if we did not feel it to be worthy of the praise we bestow upon it. There is need for such a book as this. It is needed as a modern (not Modernistic), convenient and well-schematized textbook on Christian doctrine for theological schools. Such a handbook ought to give joy to professors and students alike. It is well printed and bound, and the material is logically and chronologically arranged. Here the whole system of Christian doctrine is set forth clearly before the student. While some technical terms necessarily had to be employed, they are easily mastered—indeed, almost self-explanatory at sight—and therefore the book can be readily used by the general reader, the catechist and the Sunday school teacher.

Among the many merits of the treatise, we shall mention the following: It is Biblical. Under the statement and development of every doctrine the proper Biblical basis is given, printed in somewhat smaller type. It is evangelical; no clearly revealed Biblical and orthodox doctrine is modified, discolored or rejected. Yet it is dogmatic in the good and scientific sense of the term. While mystery is freely and frankly acknowledged regarding certain doctrines, yet the beautiful rationality of the general system of Christian theology is set forth; so that the reason is convinced and faith is garrisoned. As has been suggested, a most creditable feature of the work is the orderly and finely articulated classification of the material. Glance at the table of contents and note how systematic is the entire arrangement. Such a book is indeed a treasure. The elaborate index is of much value for finding the places where the various topics are treated. The publishers are to be commended for putting their valuable imprint on the title-page of a theological treatise like this. It is true, the distinctively Lutheran doctrines are here unfolded and upheld; yet readers and teachers of other Christian denominations can use the work with much profit.

If Thou Shalt Confess. By Jan Karel Van Baalen, B.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. 75 cents.

This certainly is a helpful little book. It is intended for young people who have confessed Christ in baptism or confirmation. It has run into the fourth edition—a proof of its value and popularity. The author shows the necessity of both believing and confessing. Without the former the heart would not be right with God; without the latter the young Christian would be hiding his light and refusing to bear witness to the goodness of God in redeeming him from sin. The pages are packed with instruction, encouragement and warning. No young Christian will go astray if he heeds the counsel given by the author. Valuable advice concerning amusements is set forth in one of the sections. We hope many young Christians—and their elders as well—will read this excellent manual of religious instruction.

God and Modern Problems. By Rev. E. L. Langston, M.A. Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Buildings, London, E.C.4, England. 2s. 6d.

"Any theological teacher who does not stand foursquare on the Word of God, no matter how good or how clever, is not to be trusted," is the straightforward statement found on page 28 of this book. The

author shows wherein the Modernists are in error in their treatment and interpretation of the Bible and the Christian system. He speaks very plainly. No mincing of matters in this book. He interprets the prophecies of the Bible, and believes that they teach the doctrine of our Lord's second coming to establish a universal kingdom on the earth. The final triumph of the kingdom of God will include the restoration of believers to the glorified state and also the restitution of the natural creation to more than its pristine glory. The author is familiar with the prophetic teaching of the Bible, and is a deep student of the signs of the times in connection therewith.

Through Brazilian Junglelands with the Book. By Frederick C. Glass. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England.

In order to be gripped with tense interest, one does not need to turn to fiction. One needs only to read the narratives of missionary work in the hinterlands of the world. In this book is found a simple and engrossing story of the efforts of Mr. Glass and his associates to carry the Word of God and do Gospel work in the junglelands of Brazil. Many times they visited districts and tribes to which the Gospel had never before penetrated. The wonder is that they escaped death from savage men and ferocious animals, for they often, as it were, took their lives in their own hands. But they risked all for their love of Christ and the souls He came to save. They trusted in God, and He delivered them. Wild and hostile as many of the people were whom they visited, yet it is surprising how often they met with a favorable reception, and how often even opposition was overcome by the kind, earnest and persuasive manner of the missionaries. More than that, many of the people had a hunger for a better religion than their own; a religion of love and peace instead of superstition and fear. The missionaries had much faith in the Word of God, and everywhere they either sold or gave away many copies of it, leaving them with the people to study for themselves. The spiritual results were often astonishing, and prove the power of the pure Scriptures of God. In many places meetings were held, often out in the open, when the missionaries preached the Gospel to the people. The book is a gripping one.

A Defense of Philosophy. By Ralph Barton Perry. Harvard University Press, Cambridge, Mass. $1.00.

A racy book is this one. Although it deals with a profound and serious subject, the author introduces some good-natured and sensible raillery at the expense of the philosophers, of whom he is one. He is a professor of philosophy in Harvard University. He even quotes facetiously the smart epigram that a philosopher is "like a blind man in a dark room looking for a black cat which is not there!" However, Dr. Perry soon becomes downright serious and makes a capital defense of philosophy. There is a place in this world of practicabilities for the man who wants to search into the nature of things and take a comprehensive view of the universe. Here is a good description—if not a definition: "Philosophy, then, is that branch of knowledge which attempts to get to the bottom of things, and to embrace the whole of things." It deals with "the problems of the ultimate *reality,* the ultimate *cause,* the ultimate *truth,* and the ultimate *value.*" The philosopher is not a one-sided specialist in any one department of knowledge, but seeks to gain a world-view. It is an ambitious undertaking, yet it is a fact that the philosopher endeavors to correlate all knowledge and thus see the universe in its totality. The reviewer's conception is this: that philosophy cannot determine the ultimate essence of things, whether material or psychical, but it can investigate the varied phenomena of the universe, and thereby arrive at the valid conclusion that the theistic world-view is the only conception that will adequately account for all those diversified phenomena. If this view is the true one, it is effectively true, satisfyingly true, inspiringly true. It assigns an adequate cause for every effect.

Steps on the Ladder of Faith. By James M. Gray, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.50.

One feels almost like simply saying, you can take it for granted that Dr. Gray would write a book that is worth while and persuasive. But that would not be doing justice to such a truly notable book as is this last one from his mind and heart. It has been written especially for the guidance of the young, but it certainly will be helpful to people of all ages. It is a companion volume to his previous work, *My Faith in Jesus Christ,* which we commended to our readers

soon after it was published. Dr. Gray has held well to his major topic; he has depicted the several logical steps which will lead to the highest goal of Christian faith and life. The first rung of the ladder is belief in the existence of God. In this chapter he presents in simple language the reasons for the theistic world-view. In the second chapter he tells us "What Men Have Thought About the Nature of God," and here he deals with materialism, pantheism, natural theism and the true Christian doctrine. Then in successive chapters he treats of the Bible as a revelation from God, the Jehovah of the Old Testament as the Jesus of the New, the atonement (especially as set forth in Isa. 53), the existence of Satan, milestones in the way of life, why we should study the Bible, the earthly life of godliness, fruitful living, the meaning and use of affliction, and mutual recognition in the heavenly life. His chapter on the substitutional atonement is especially rich. He cites eleven statements in Isaiah 53 that teach this holy doctrine. We sincerely hope that many thousands of people will read this book and will step bravely right up the rungs of the ladder of faith to the gates of pearl.

The Intolerance of Christianity. By G. Ray Jordan. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.50.

We are not sure that the title of this book is a happy one. The word "intolerance" is such an odious word that it may repel some people and give them a wrong impression of the author's position and spirit. However, he uses the word in the sense that the Christian religion is not a religion of compromise. For instance, it cannot tolerate error and sin; it requires certain mental attitudes that it must hold fast against all comers and goers; it cannot yield to the demand for lower standards of morality, especially the effort to reduce ethics to mere custom (*mores*). Christianity must insist on repentance and faith and experience. There are many good chapters in the book, which is not over-dogmatic (in the bad sense of the term), yet it makes positive affirmations regarding the fundamental matters of faith. We must say, however, that, when the author commendingly quotes from such men as Drs. W. E. Garrison, Charles E. Jefferson, W. H. P. Faunce, Harry E. Fosdick, Bishop McConnell and H. E. Luccock, without telling his readers that they are Modernists of a somewhat radical school, it does not go down well with us evangelicals, even though what he quotes seems to sound all right. The trouble is, in other places these men say so many things that are not in accord with Biblical religion. On the other hand, we are glad to note that the author also quotes from evangelical writers and cites many cases of real evangelical conversions. To sum up, one might put it in this way: this is a good book, but not so explicit and upstanding that you can feel absolutely sure of the author's theological position.

Studies in the Prophecy of Jeremiah. By G. Campbell Morgan. Fleming H. Revell Co., 158 Fifth Ave., New York. $2.50.

Few men have given an intenser study to many parts of the Bible than has Dr. Morgan. In this book he has gone into the Old Testament, and has selected for exposition and application the prophecy of Jeremiah. In order to understand this prophecy one must know the circumstances in which it was announced and written. They were troublous times in the kingdom of Judah. His ministry covers part of the reign of Josiah, and the reigns of his four successors, leading up to Zedekiah, the last king before the Babylonian captivity. Dr. Morgan quotes a paragraph from Dr. Moorehead, who drew a graphic picture of the times:

> It was Jeremiah's lot to prophesy at a time when all things in Judah were rushing down to the final and mournful catastrophe; when political excitement was at its height; when the worst passions swayed the various parties, and when the most fatal counsels prevailed. It was his to stand in the way over which his nation was rushing headlong to destruction; to make an heroic effort to arrest it and turn it, and to fail and be compelled to step to one side and see his own people, whom he loved with the tenderness of a woman, plunge over the precipice into wild, weltering ruin.

In these circumstances Jeremiah lived, wrought and prophesied. He finds a competent and sympathetic defender and expositor in Dr. Morgan. The citations from Jeremiah in the New Testament are dealt with in the last chapter. "The two Testaments," says Dr. Morgan (p. 280), "are wonderfully interwoven by quotation, reference, allusion, to the Old in the New. In the last analysis the unity is supernatural and Christocentric; but it is natural also, in that the Old Testament was the Bible of all the New Testament writers, even as it was that of our Lord Himself. The exception may be Luke, who certainly was a Greek; but his training as a Christian was under Hebrew Christians, especially Paul; and his writings show an equal familiarity with the Old Tes-

tament." Elsewhere (p. 279) Dr. Morgan says: "As a matter of fact it is impossible to read the New Testament intelligently without a knowledge of, or reference to, the Old. From beginning to end the writers of the New proceed upon the accuracy of the history of the Old, and the authority of its teaching." On this basis Dr. Morgan examines the various references to Jeremiah in the New Testament.

Archibald Orr Ewing. By Marshall Broomhall. The China Inland Mission, 237 West School Lane, Philadelphia, Pa.; 150 St. George Street, Toronto, Canada; also London, England, Melbourne, Australia, and Shanghai, China. English money, 2s. 6d.; American money, $1.00.

There are heroes of faith in these modern days, as there have been ever since God called men into His service. And such people must be, not only moral heroes, but also physical heroes; for very often must they risk their lives in carrying the news of salvation to their fellowmen. Such a man of Christian bravery was the subject of this volume. He inherited much wealth; in early life he was a successful business man, and was tempted by the lure of riches, ease and worldly luxury; but the time came when he felt called into the service of Christ, and the missionary work of Hudson Taylor in inland China appealed to him. Much of his wealth was given to the China Inland Mission; he was a true steward of the Lord; but that was not all; he went to China himself, lived among the poor, ministered to their physical and spiritual needs, and often risked his life in his missionary journeys. He experienced the terrors of the Boxer movement. He served the mission devotedly for many years. By his onerous toil he undermined his health, so that at last he had to give up his strenuous life, and return to England, where he passed to his eternal home on May 11, 1930. Mr. Broomhall has written his biography with a rare, loving and sympathetic touch, and with the same vividness which distinguished his life of Hudson Taylor, published in 1929. Such biographies are certainly uplifting to faith, and are the best possible apologetic for Biblical Christianity.

Additional Literary Notes

IT seems strange to us that the gospel according to St. John should be a special object of attack by the negative Biblical critics. Perhaps there is a reason for it. In this gospel we find the clearest statements of the deity of Jesus Christ (John 1:1,2,14). But what have great men thought of this gospel? We take the following tributes from Dr. Scroggie's recent book on this gospel (see our review of it). Luther: "It is the unique, tender, genuine, leading gospel." Lessing: "The most important portion of the New Testament." Chrysostom: "It is a voice of thunder, yet more love-bewitching and elevating in its influence than all the harmonies of music." Ernesti: It is "the heart of Christ." Tholuck: "It possesses a peculiar originality and charm to which there is no parallel." Lange: It is "the diamond amongst the gospels, which reflects the glory of the Godhead even in the crown of thorns." Westcott: "It is the gospel of the world, resolving reason into intuition and faith into insight." Alford: "It is the noiseless completion of the inner and holier places of the temple of faith." Owen: It is "a river deep enough for an elephant to swim in, with shallows where a lamb may wade."

The Religious Book Club, piloted by those well-known Modernists, Cadman, Fosdick, McConnell, *et al.*, select only books of a liberalistic temper. Thus far they have not recommended one solidly evangelical book, except Dr. Joseph Stump's *The Christian Life,* which they announced simply as a supplementary work, but which, it appears, they have dropped from all mention in their subsequent circulars. Among the books that they recently selected is Shailer Mathew's extremely liberalistic book, *The Atonement and the Social Process.* See our review and criticism of this book in *The Lutheran* (Philadelphia, Pa.) for October 16, 1930. The committee have named Rabbi A. H. Silver's *Religion in a Changing World* as their choice for January.

To be convinced of the character of Dr. Mathews' book we invite the reader's attention to what is said on pages 193 and 194. We would like to quote directly from the book, but we note that the publishers say, on their copyright page, that no part of the book may be reproduced in any form without permission in writing from the publishers. We think this an infair prohibition.

But should any of our readers care to look up the statement, we wonder whether they will be able to decipher the meaning of such extraordinary language. If there is any tincture of atonement in it, we are unable to find

it. Dr. Mathews even girds at the idea of satisfaction to justice. Then what does he do with the justice of God? Just cast it aside as of no value? In this heretical view of the atonement there is no hint of what the Bible teaches regarding the expiation that our incarnate Lord made for sin: "He who knew no sin was made sin for us that we might become the righteousness of God in Him;" "He suffered once for us, the just for the unjust, that He might bring us to God;" "Christ hath redeemed us from the curse of the law, being made a curse for us;" "With His stripes we are healed;" "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Did not Shailer Mathews know that these passages were in the Bible? Did not the Book Club committee know they were there? Do they mean to endorse Dr. Mathew's heretical views of the atonement?

Send to The Defender Publishers, Wichita, Kansas, for Philip Sidersky's tractate bearing the title, "Palestine, the Jews, the British Government, and Bible Prophecies." The author is a Christian Jew, well known for his evangelistic fervor. It is a timely booklet and should be widely distributed. Price, 10 cents per copy; 3 copies, 25 cents.

It surely is encouraging to note that Dr. H. C. Horton's deeply spiritual book, *The Wonderful Names of Our Wonderful Lord,* has gone into the third edition. When this book was first published, we gave it our warm approval in the *Bible Champion.* The book has been greatly blessed to the strengthening of the faith of many Christian souls. Here is a worth-while suggestion—to use these names of Christ in family or individual daily devotions. That would certainly deepen and enrich the spiritual life of all who participate in such services.

Our beloved friend, Harry Rimmer, has not been idle. We have often commended his unique publications, and are glad for any occasion to give them further notice. He is always loyally on the side of the Bible and true science. He sees their beautiful harmony. Here are three of his brochures lying before us, and they are most helpful. Two of them treat of *Modern Science and the Third Day of Creation.* The third day of Genesis was the day when the land and water were separated and the earth brought forth vegetables. The most recent of Mr. Rimmer's pamphlets carries the title, *Modern Science and the Fourth Day of Creation.* The fourth day is the day on which the sun, moon and stars appeared in the sky. This part of the Biblical narrative has given many people a good deal of trouble. It is of thrilling interest to see how Mr. Rimmer deals with this important problem in Christian Apologetics. How can you get these and all the rest of the Rimmer books? Just send to Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, Calif. The price of these pamphlets is 25 cents each.

A satisfying book to both reason and feeling—intellect and heart—is the recent book of Sir James Jeans, *The Mysterious Universe.* It is described by an appreciative writer as a treatise which looks upon "the universe as the handiwork of a mathematical Thinker." The same reviewer makes this encouraging statement: "In his lucid work Sir James Jeans joins Sir Arthur Eddington in breaking away from the philosophy of mechanism." Perhaps when such outstanding scientists as Eddington and Jeans proclaim their belief in personal theism, the vehement advocates of atheism will come to a halt and re-think their conception of the world in terms of higher values and qualities. It lifts one's heart in gratitude to God to find Sir James upholding the freedom of the will over against the so-called "scientific determinism" of a little while ago. In opposition to Behaviorism, he has "re-discovered consciousness as the primary reality, the one thing in the universe of which we have first-hand knowledge."

Listen to Sir James, and believe that a better day in philosophy and science is dawning: "A scientific study of the action of the universe has suggested a conclusion which may be summed up . . . in the statement that the universe appears to have been designed by a pure mathematician." So, says a fine writer, we are taken back to the ancient Greek philosopher Pythagoras, who said, "God geometrizes." Whether Sir James would go all the way with us Christian believers or not, we do not know; but his scientific mind can see into the realities far enough to realize that there must be a "Universal Mind"—yes, as some one says, "a Universal Mind whose thoughts are stars and galaxies." The philosophy of mechanism explains nothing, not even the mechanism its exponents believe in.

The theory of evolution is still advocated with much aplomb. Here is Professor Kirtley F. Mather, of Harvard University, who has come out with a book bearing the title and sub-title, *Sons of the Earth: The Geologist's View of History.* His central purpose is to depict as vividly as fine rhetoric is capable of doing "the evolving story of the stream of life that finally came to its climax in *Homo sapiens.*" This is the process according to Professor Mather: the stuff of life became humanity as it fought its way through long geological ages, "winning struggle after struggle, because it had a superior adaptation, or a slightly better endowment of brain, or perhaps quicker facility in the changing or production of form." We are quoting from a reviewer of the book in the New York *Times.*

Now, we have this to say of that hypothesis: the fierce and selfish and ofttimes incarnadined struggle for existence was surely a queer method of producing man. It was unethical; it was savage; it was crude and banal. Therefore, from the very nature and constitution of things, it could not have brought forth personal moral beings. Just think of it seriously for a moment: could the unethical produce the ethical? Could the selfish bring forth the altruistic? Could a regime of gory hatred and fierce competition have metamorphosed itself into a regime of kindness and good will? We hold that the pugnacious and fighting temper never brought in a higher moral condition. Neither has it ever produced progress in the realm of nature. In a struggle for existence the fittest do not survive. In such a warfare it is usually the most ferocious and powerful that win out. Man's advancement has not been the result of savage warfare, but of a cultivation of the higher qualities of being—of art, of beauty, or truth, of culture, of morality, of religion. War leads to savagery. Only peace and good will among men bring in the era of high civilization.

A circular informs us that Professor Gaius G. Atkins' book, *Procession of the Gods,* has been "adopted"—just in what way we are not told—by a number of colleges and universities. Among them, as might be expected, are the University of Chicago, Union Theological Seminary and Northwestern University. But we note that some so-called Christian colleges, under the auspices of Christian churches, have also "adopted" it. We are wondering whether these church institutions accept the following statement on page 5 of Dr. Atkins' book:

"There was a belief once that religion began with a full knowledge of one true God and that thereafter, through human fault and disobedience, the light of the first splendid vision was clouded or lost. But this is not the story told by the assembled records. The worship of sticks and stones is not religion fallen into the dark; it is religion rising out of the dark. The procession of the gods has been an advance, and not a retreat. The faiths of the dark and the dawn are not 'a sleep and a forgetting;' they are man's religious awakening and his first suppliant gesture toward the unseen. Why did he make that gesture?"

Plainly as day this paragraph rejects as outmoded the Biblical teaching regarding the creation of man in the divine image, in a state of moral and spiritual integrity and his fall into sin. In saying that "religion began with a full knowledge of one true God," there is the usual modernistic caricature of the real evangelical doctrine—just enough to cast a stigma upon it; but it is obvious enough that the Biblical doctrine is rejected. Do the church colleges which have "adopted" this book mean to teach the young people of the church and the nation that the Bible errs in its narratives of the creation and fall of man? If they do, they will teach contrary to Christ Himself, for He endorsed the teaching of Moses and the prophets. He even appealed to Gen.1 :27 and 2 :24 as authoritative and final on the doctrine of monogamic marriage as well as man's original creation. Are the modernistic professors in our church colleges aware of the seriousness of the situation they are creating?

Besides, Dr. Atkins simply swallows without question the theory of evolution. If some of these advocates and camp-followers would deign or dare to read only a few of the many scientific books that show up the inadequacy of the theory of evolution, we do not believe that they would tumble so easily to unscientific guesses. We again recommend to them the following books: *The Case Against Evolution,* by Prof. George B. O'Toole; *After Its Kind,* by Dr. Byron C. Nelson; *The Logic of Evolution,* by Prof. Charles B. McMullen; *Evolution in the Balances,* by Frank E. Allen; *The Phantom of Organic Evolution,* by Prof. George Mc-

Cready Price. We could name a dozen and a half more books of the same kind.

Some of the metropolitan newspapers are doing real service to Christianity, whereof we are glad. The New York *Times Magazine* for February 16, 1930 (we regret that we did not see this copy earlier), contained a long article by P. W. Wilson in which he shows "how archeology sheds light on the Bible." Here we find that "an expert army, sifting the dust of the ages, is confirming the ancient (Biblical) story and painting in the background," which verifies the Biblical description of the ancient civilization in the orient. The article shows the reality of the building of the tower of Babel, the migration of Abraham into the land of Canaan, the fall of the walls of Jericho, and many other incidents recorded in Holy Writ.

In another and more recent number of the *Times Magazine* (December 28, 1930), Mr. C. K. Chesterton, the genial Englishman, published an article on "The Return to Religious Faith." An editorial paragraph introductory to the article has this to say: "In recent months religious belief has been supported by the conclusions, variously expressed, of such great scientists as Eddington, Einstein, Jeans, Millikan, and Whitney, that there is something outside of science, something beyond it. The significance of these eminent appraisals is given a philosophical examination in the accompanying article by Mr. Chesterton, who sees in them and in other signs 'a return to religion.'"

What, our friends, the scientists, are so laboriously seeking has been clearly revealed in the Christian Scriptures. Even if the scientists named have not yet arrived at full Christian truth, they reveal their breadth of thought and observation because they see that religion is one of the most outstanding and helpfully potent phenomena in the world, and must, therefore, be adequately accounted for. The Bible assigns the only adequate cause for the phenomenon of religion.

The March number of this magazine contained a critique of Dr. William Adams Brown's book, *Pathways to Certainty*. It was a pleasure to receive a note from Dr. J. A. Faulkner, of Drew Theological Seminary, Madison, N. J., thanking us for our review of Dr. Brown's book. Dr. Faulkner writes that he always reads the book reviews in this magazine, this being the department to which he always turns first when it reaches his desk. It is not a mere *obiter dictum* that leads us to call attention to Dr. Faulkner's own book, *Burning Questions in Historic Christianity*, published last year and reviewed favorably in a previous number of this journal. It is one of the best recent books, and is a convincing apologetic for true Biblical Christianity. It is published by the Methodist Book Concern, 150 Fifth Avenue, New York. Price, $2.50.

It is always gratifying when people whose views are worth while agree with one. We think we can say this without seeming to be vainglorious. In a previous issue of this magazine we ventured to criticize Dr. Henry Sloane Coffin's recent book, *The Meaning of the Cross*. Now we note that Dr. Melvin G. Kyle expresses the same opinion of the book in a review which appeared in *Bibliotheca Sacra* (April number). Dr. Kyle does not find the true evangelical doctrine of substitution in Dr. Coffin's book. We quote from Dr. Kyle:

> At the outset this book is exceedingly Biblical, and is thus satisfactory in large measure, but grows less Biblical and more philosophical and vague as it goes on, until at last it would puzzle the most gifted modernist rhetorician to state simply and in straightforward fashion what, according to Dr. Coffin, is "the meaning of the cross."

That is the reaction created in our own mind in reading the book. Moreover, Dr. Coffin tries to substitute "with" for "for." His doctrine is that Christ's suffering on the cross means that He suffers *with* us in all our trials. But it is wrong to put one preposition for another in interpreting Biblical doctrine. Note what the Bible teaches: "This is my blood of the New Testament which is shed *for* many *for* the remission of sins;" "But God commendeth His love toward us in that, while we were yet sinners, Christ died *for* us;" "For when we were yet without strength, in due time Christ died *for* the ungodly;" "He is the propitiation *for* our sins;" "He was wounded *for* our transgressions." Of what other person in all history has it been said, and could it be said, that He died *for* the redemption of the whole world? No! you cannot replace "for" by "with" in explaining the Christian doctrine of the atonement.

Another matter of great importance has not been noted before. Dr. Coffin seems to teach the doctrine of a continuous atonement in his insistence that God always suffers with us. But that is mixing things that do not mean the same thing. God's sympathy

with us in our afflictions is not the same as Christ's atonement for sin. Sympathy is a very different thing from expiation. The Bible teaches clearly that Christ "suffered for sins once for all." On the cross He cried, "It is finished," which can mean nothing else than that His enduring the penalty of the world's transgressions was completed, and that now He was entering upon His victory over sin; for He immediately added, "Father, into Thy hands I commit my spirit." The Biblical doctrine is that of a finished atonement as the ground and meriting cause of man's salvation on the condition of repentance and faith. Christ's sympathy for us belongs to the application of redemption, not to the making of expiation for sin. "To distinguish well is to teach well" (to translate into English a well-known Latin phrase.)

Happy are we to call attention again to William Philips Hall's book, *A Remarkable Biblical Discovery,* which is published by the American Tract Society, 7 West 45th Street, New York, N. Y. The price is $1.75. The work deals with the name of God according to the Scriptures. We believe our readers will feel disposed to get the book if they will read the following commendation of it by a reviewer in *Church Management* for November, 1930:

> Here is a remarkable book. Picture the author in his early life having a penchant to search out some unusual line and through a spiritual experience, to take up the study of the "Name of God," according to the Scriptures of the Old and New Testament. For over thirty years the author—a layman—has been a student and expositor of the English Bible. For over twenty years he has specialized in the study of "the Name of God" in both Testaments and in other related ancient literature.
>
> This book represents research of the highest order. It involved a study by the author of Sanskrit, Arabic, Hebrew, Greek and Latin and a philology which only a master student with a consecrated purpose could encompass. There is revealed in this book a profound scholarship which throws a searchlight upon the Deity of Christ and brings to light an ever increasing evidence of the same, which even the foibles and freaks of language and interpretation do not overshadow.

Our Serial—The Clamping of the Shackles

A story that deals effectively with some of the crucial questions that are now disrupting the Church of our Lord Jesus Christ

PROFESSOR GLENN GATES COLE, LITT.D.

XXXI

Wanda Yields to Her Shackles

"A power outside of myself has cast the die! It is not a matter of what either of us would prefer: it is what iron-barred fate has ordained. You must meet it unflinchingly, as I shall try to do. Preach to the young girls the awful consequences of a single false step! Condemn the anti-Christian theories that caused my fall! Save the young people from doubts and scholarly subterfuges! Preach the pure Word!"

IT is doubtful whether the news that Stella phoned to Peyton brought more sorrow to her or to him. He was face to face with another harvest-day due to his reckless sowing. By his own teaching, he had driven this man into sin; not only the man but the soul of Otie Nelson had gone down in the wreck. More far-reaching than that; he had widowed Stella,—one of earth's best women—and orphaned the little Fairy! He realized that in his self-contrition, he had become as father to the little girl. Has any stopped to reflect on what an empty void in the hapless heart of a little child is left by a divorced father? The little one is denied that gift of gifts, none the less a loss because unknown—the divine gift of fatherhood!

But at this hour when Stella mourned her incomple life in the memory of Guy's death, and Peyton shrank in remorse from his evil teachings, Wanda Reese was bowed down in the greatest sorrow of her life. Up to this hour, she had a glimmering ray of hope that in some way, the effects of her early evil life might not totally overwhelm her passion for Peyton Harker. But now, she faced the crisis. There was hope no longer. Never could she give Peyton the answer both of them hoped to give. That morning this letter had come to her:

Washington, November 10, 19..

Dear Miss Reese:

Guy Mason is dead, and Otie a widow. One went out with revilings and curses on his lips, and the other is left with a mind of an irresponsive child. In all the terrible tangle, there is but one man responsible. That person is Peyton Harker. You know the whole sad history much better than I do. But in spite of all the evil he has done, I love him better than any one else in the world. But he does not love me, and does love you. I ought to be more forgiving than I am, but it is my own bad nature to deny your love. I can not have him; neither shall you. At last, I have studied out who you are, and where I have seen you before you came to Pittsburgh that time. You are the girl who masqueraded under the name of Daisy Dennis and ran away from the university dormitory. I do not need to remind you how we were rivals then on a certain occasion; nor how, when I had Peyton in my power, you spoiled my life by starting him on a reform that has brought him up to his present high standing. You thought you could follow him up to a higher place too, but you can not. The day you yield to his wooing, and marry him, I'll reveal the secret of your past to all his friends. Marry him if you dare. I defy you. I'll follow you to the ends of the earth to have revenge. No woman can ever rise after such a fall as yours—and mine. Bessie Wright Donald.

Unthinking what she did, Wanda crushed the letter in her hand with convulsive fingers. The blow had fallen! She discovered she was panting like one rushing from a great danger. She straightened up; there was the heroic within her. The tongue of evil might blast her name, but she would not let it drive her back into disgrace. She threw up her chin, and took three long deep breaths. There must be no regrets now, no uncertainty. There remained no longer grounds for hope. Her duty was plain. But she could never master her emotional nature and do her duty with Peyton Harker in her sight every day. She must leave his vicinity forever! She would do it now; for his religious battles had been fought, and gloriously won. He no longer needed her, and her field of usefulness would be as great elsewhere as here. She phoned for him to come, and while awaiting him, she began packing her trunk. Her married sister lived in San Francisco. She would go to her. Perhaps there, a field of usefulness and ultimate happiness might open to her.

Wondering at her call, he came promptly as requested. Despite the pain at her heart, she awaited the ordeal courageously. No Spartan ever sent the cherished son to battle with greater stoicism than that of Wanda Reese as she said good-by to her loved one forever.

The day's events had sobered Peyton. There was a pain in his eyes that would have hurt Wanda—loving him supremely as she did—had it not been that her own heart was already paralyzed to dead stone.

But there was a rising glow of hope in his sombre grey dawn as he greeted Wanda. Perhaps she had decided at last, and in his long-cherished hopes, she was to accept him! The pain of his face began to fade into a happier expression. But he soon realized that it was not joy, but more sorrow that was to be placed upon him.

"I sent for you, Peyton, to give you my decision. Perhaps you expected it. You remember you insisted that I should have another chance to decide. It can not be deferred longer. I am leaving Warburton, tomorrow, likely forever. A power outside of myself has cast the die! It is not a matter of what either of us would have: it is what iron-barred fate has ordained. You must meet it unflinchingly, as I shall try to do. Where I go need not concern you. My Past has overtaken me, as it always will. I have warned you of it; it has come! Oh, Peyton preach to the young girls the awful consequences of a single false step. Condemn the anti-Christian theories that caused my fall! Save the young people from doubts and scholarly subterfuges! Preach the pure Word, Peyton, preach the Word!"

He tried to stem the torrential words, but she stopped him, and continued:

"It is different with a man, Peyton. Who knows what Peter was morally, in his younger days? Who cares? The past of a man is forgotten in his present message and work. When Peter lifted up his voice to preach that wonderful sermon on Pentecost day, the people did not question what he had done. Instead, the Spirit-glowing influences shone out, and the only concern was, 'Men and brethren, what shall we do?' And out of that sermon the Church arose.

"And so, irrespective of what you have done, and what you have been, your great message will not be lost in the shortcomings of the man. The world will take you as you are. But you will need all the help that society throws about the tempted and weak. You need a wife, Peyton. You are entering upon a work that will absorb every thought and energy of your being. At times you will be led into what the world will call a holy frenzy to save souls, and to preach the truth of Jesus. There must be a helpmeet for you: one of experience, wisdom, and good

sense. You will need the powerful clutch of the little hand of a child in your hand, to keep you steadied and encouraged for the work ahead. I hope as soon as I have gone beyond your reach, you will no longer defer this step. Guy Mason is dead. There is no sin in it now. You must marry Stella and be a father to the little Fairy. It is but justice! You robbed the woman of her husband, and the child of a father. Good-by, Peyton! No; do not touch me; I consecrate you here and now to your high powers and your wonderful opportunities! Good-by!"

And she was gone. He knew it was final. He realized her wisdom and that in it all, she had placed every love of her heart upon the altar of service. Could he do any less? She would never return; and he must go on in the path she had indicated. With a pain at his heart that lessened somewhat in the after-years, but never ceased, he turned and left the house.

But there was no time for sulking. He found Mr. Hendley at his study when he reached it. This was the man who had stood so faithfully by him in all his former stormy experience despite his lack of faith; and he it was, who came now to bring him the next chance to re-habilitate himself in the confidence of his friends.

"The preacher who was called to fill the interval of your vacation, has been called to another splendid pulpit, and we have released him. Your two years have not expired yet, but the Board voted unanimously to recall you at once. The pulpit is yours for next Sunday, and as long as you choose to stay. Can you accept?"

There was no feeling of resentment in Peyton's attitude. He had felt aggrieved at the time of his enforced vacation, but all that had passed away in the realization that they had been too lenient of his former evil teachings. Now, he was anxious to return to work at once to undo the effects of his old, false positions.

"I am champing at the bits, Hendley, to get into the harness again," he said, smiling. "If any man ever owed the best of his redeemed soul to a church, I am that man. May God help me to be true to the trust this time."

After a half hour of further converse, the man left to convey the acceptance of the minister to the waiting Board. As soon as he had gone, Peyton went to work. He was not one to procrastinate. He realized also, that the only cure for his sorrows and disappointments lay in hard work. The harder and more engrossing, the better. From a drawer, he brought out the notes of his former farewell sermon of selfish justification—that monumental tower of scholarly egotism and ignorance. It was such a parody of truth as he saw it now! It was so shot through and through with falsehood and enthymeme subterfuge. He sickened as he read it. Then, with a healthful gusto, every anticipative fibre of his heart alert, and in the Spirit of Christ, he set to work on the sermon for the coming occasion. In his mind was no thought of preparing a great sermon. A striving after fame was no longer an incentive. There was but one motivating object; to overthrow his former colossal edifice of intellectual conceit with the plain, simple Gospel of the Son of God!

God recognizes no double standard of morals for men and women, but man does. So long as society shall generalize from tests of human fitness, so long will there be a double standard. In God's judgment day, the punishment for impurity in man will be no whit less than that accorded women. When the teachings of Christ shall leaven thoroughly the human attitude towards morality, there shall be no double standard. But, in the sight of men, Peyton Harker went upon his way blameless before humanity, while Wanda Reese in penance and remorse, was flying from the sight of friends and loved ones.

The church of Christ is not a show-house nor the hours of service for amusement and entertainment, but for beautiful worship and the delights of the Saviour's presence, for old and young alike. "And this the gate of heaven."

You will know the Word better after further devout readings.

There can be no Church on earth for us unless we can put up with faulty church officials and members, and have the Divine Grace to think our own faults the greatest of all.

We invite God to withdraw, by neglecting Him.

The only reason for our life on earth is to develop a godly, Christian character. The only way this can be done is through Christ, accepted and dwelling in us by the Holy Spirit. The only means of sustaining this life is by daily communion with Christ in the Word and prayer, promoted by the Church's fellowship and sacraments and service, and obedience to Christ. "Come."

The Editor's Mail

Refusing those who Refuse

THE times in which we live are manifestly difficult. Men are refusing to be *faithful to* their obligations in the most solemn relationships of life. We must be patient with such situations; but there is a limit to patience. Historic Christianity is the noblest interpretation of life of which the ages have any knowledge; it is also an interpretation that has received tremendous historic certification. It has a right to exist and to express itself. May the days never come back when the Christian Church denies to a man the freedom either of his intellect or his conscience; but to say to a man that he cannot teach in a Christian college when he has made a fundamental venture in philosophy that is hostile to Christianity is not denying to him his liberty. The man, who, being in opposition to Historic Christianity accepts a position to teach upon a Christian faculty is dealing unfairly, and with all gentle firmness he must be made to recognize the facts.

The trouble is the times are bewildered, and many men of considerable learning do not appreciate the situation. Evolution, Naturalism, Christianity are equally creeds; nevertheless, many men think that Evolution is science, while Christianity is creed. It is not so. Evolution is a creed. Naturalism is a creed. It makes a universe of difference whether a man approach truth having in his mind Christian, Naturalistic or Evolutionary pre-suppositions. If a man has chosen Naturalism as his intellectual foundation his influence is anti-Christian. He may be a gentleman. He may be learned; but he cannot teach anything from the Christian point of view, and in fairness he ought to announce his program. If he fails to do so then the wronged constituency must protect themselves by such means as they can find.

But there is no more important single truth for this age to learn than that every comprehensive interpretation of life is a creed no matter what its exponents may call it. Professors Osborne and Conklin in their devotion to Evolution are proponents of a creed, not of science. Humanism is a creed. Pantheism is a creed. Harold Bell Wright wants to abolish creeds,—but his own point of view, whatever it may be, is only another creed. There are no comprehensive interpretations of experience save credal interpretations, and of all these Christianity is the noblest; and it has been the most nobly fruitful. We are printing below the method of defending its Christian rights made use of by one Florida Church:

Resolutions

To the Board of Trustees,
Southern College,
c|o The Secretary

Dear Brethren:

We, the second quarterly conference of the Pinecastle and Loughman Charge, Orlando District, Florida Conference, in regular session assembled at Loughman, Florida, on this, the fifteenth day of March, 1931, authorize the following resolutions:

1. We declare our faith in the divine inspiration and inerrancy of the Holy Scriptures, both Old and New Testaments, as set forth in our Articles of Religion.

2. We deplore any tendency to doubt them in any part or manner.

3. We protest the recent utterances of Dr. Ludd M. Spivey, President of Southern College, in this regard, and declare our belief that his views do not represent us or our Church's position in this matter.

4. We acknowledge his freedom to think and believe as he will; but we affirm that such views are not proper for a Methodist minister vowed to believe and proclaim the Bible in its entirety.

5. We believe that the holding of such views is a mark of unsoundness and is a menace to the welfare of Southern College.

6. We recognize no Christian or legal obligation to support what we conscientiously regard as infidelity.

7. In consideration of the College, we do not withdraw support for the apportionment on Christian Education for this Conference year, providing he is speedily removed.

8. We earnestly request that he be retained in Southern College no longer than this present school year.

9. We direct that a copy of these reso-

lutions be filed in our minutes, a copy be sent to the Board of Trustees of said College, and a copy be furnished the Florida *Christian Advocate* with request for publication of same in its columns.

(Signed) S. L. BERGERT
Recording Steward

Indian Swaraj Government and Christian Missions

IN an interview with the Delhi correspondent of the *Tribune* of Lahore, India, Mahatma Gandhi expressed his view of the position of proselytizing missions under the Swaraj government as follows:

"If, instead of confining themselves purely to humanitarian work and material service to the poor, they limit their activities as at present, to proselytizing by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other's. Certainly India's religions are adequate for her people. We need no converting spiritually."

The foregoing is taken from *The Indian Social Reformer,* 28 March, 1931, page one. The editor, K. Natarajan, adds the following comment:

"This is very much what the *Reformer* has been saying, and we are glad in this, as in many other matters, to find ourselves in agreement with him."

CHRISTIAN FAITH AND LIFE has this comment on the item from *The Indian Social Reformer.* The Gospel of Jesus Christ has made men universal in their point of view. The Christian man is interested in every phase of man's life, religious, social, political, physical; but in proportion as a man is truly Christian he has an intense conviction that redemption in Jesus Christ is Fundamental to every effective step of human progress. We think of the Kingdom of Heaven not simply as a goal, but also as a pathway to the goal. We admire all that is good in Gandhi, just as we do all that is good in Plato or Aurelius or Seneca; but we fully recognize that no one of them were Christians; and that neither is Gandhi a Christian. His programme is not ours. His venture is not ours. We can have enthusiasm for all that is great and noble in him; but our Gospel is the Triune God, and the supernatural salvation of the Incarnate, Crucified and Risen Son, Jesus Christ our Lord.

League of Evangelical Students

A MARVELOUS moving of the Holy Spirit was witnessed in many of the visits of the League General Secretary on his March trip in the East. At one College, the men were so eager to hear of the League, and its gospel message; to ask questions concerning matters which were bothering them, that three glorious days of blessing came from the hand of God! Men crowded in fraternity halls to discuss matters of eternal spiritual import, only to be faced in the end with the question, "What think *ye* of Christ?" Past midnight they trailed into dormitory rooms—engineering students, medical students, liberal arts students—keenly curious about this new sort of "bull session." In private conference they unburdened their souls, and the Lord met them with His salvation.

At another school the Secretary met men who, after firing catch questions, were forced to admit their utter need of Christ, one with a catch in his voice, another with tears in his eyes. And so it was throughout the whole visitation of thirty schools or more—men eager to have their doubts carefully, prayerfully, honestly answered, and to know the truth. The Holy Spirit brought conviction of sin in life and thought to many a man, and provided opportunity wherever League Chapters existed for bright and winning saving of souls, through a powerful Spirit-moving witness for Christ.

Such is the work the League is continuing to do. Among its own members an increased missionary zeal is felt, partly through the reading of that charming book on Hudson Taylor, by Marshall Broomhall.

Packed with rich spiritual gain was the Sixth Annual Convention in Philadelphia, this February, which was preceded by the remarkable formation of the new Board of Trustees, whose work for the League is already being felt and singularly blessed of God. For the important and telling addresses given at this Convention, and for news of the League work, see the April issue of the *Evangelical Student,* which will be sent to any person writing to the General Secretary of the League of Evangelical Students, the Rev. William J. Jones, Box 455, Wheaton, Illinois.